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GEORGE ANGERBERGER

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IMPROVEMENT ERA.

VOL. XI.

APRIL, 1908.

No. 6.

LORD KELVIN, THE GOD-FEARING.

BY JOHN A. WIDTSOE, A. M., PH. D., PRESIDENT AGRICULTURAL
COLLEGE OF UTAH.

The death of William Thompson, Lord Kelvin, on December 17 last, calls to mind the historical fact that the majority of the truly great minds of the world have been and are filled with simple faith in God and his works. For many years preceding his death, Lord Kelvin was ranked with the world's greatest scientists; many thought him the greatest of all living students of nature. His work penetrated many branches of science. With wonderful care and precision he brought to light new laws of nature, or applied for the benefit of man laws already established. The honors of men came to him in such abundance that they had no further meaning for him. He lived to a ripe old age, whence he could review the developments of his generation and fit them into the history of the world. As a result of his practical work he was wealthy, and had no reason to shape his opinions according to the notions of men upon whom he might be dependent. His life was singularly the ideal life of the searcher for scientific truth. He was an example of the best type of scientific worker. His life and labors show numerous examples of what men may make of their lives. That he was perfect can not be claimed, but that he was sane and rational can not be doubted, for he never exchanged the well established truths of the universe for picturesque theories of enthusiasts.

It is interesting to recall that Lord Kelvin during his whole life never wavered in his belief in the existence of a God, or a great creative power. Read as an example the following quotation:

Is the sun a miraculous body ordered to give out heat and to shine forever? Perhaps the sun was so created. He would be a rash man who would say it was not—all things are possible to Creative Power. But we know also, that Creative Power has created in our minds a wish to investigate and a capacity for investigating; and there is nothing too rash, there is nothing audacious, in questioning human assumptions regarding Creative Power.—On Geological Time, page 45, *Popular Lectures and Addresses*, by Lord Kelvin, Volume II.

There can be no humbler faith than that expressed in the preceding paragraph. Upon another occasion he had the opportunity of stating the same powerful faith in God in an even more forceful manner:

But it is impossible to conceive a limit to the extent of matter in the universe; and therefore science points rather to an endless progress, through an endless space, of action involving the transformation of potential energy into palpable motion and thence into heat, than to a single finite mechanism, running down like a clock, and stopping for ever. It is also impossible to conceive either the beginning or the continuance of life, without an overruling creative power; and, therefore, no conclusions of dynamical science regarding the future condition of the earth can be held to give dispiriting views as to the destiny of the race of intelligent beings by which it is at present inhabited.—On the Age of the Sun's Heat, *Popular Lectures and Addresses*, by Lord Kelvin, Volume I, pages 356-357.

Not only did Lord Kelvin believe that God lives and rules, but he had no sympathy with the idle notion of the day that life began upon this earth and will disappear with death. He believed in the eternity of life, and that life had come to this earth from other heavenly bodies. True, he did not understand the full philosophy of life's beginnings on this earth, but certainly with all the power at his command as the great scientist of his day, he refuted many of the modern theories which teach the origin of life on this earth without the intervention of an overruling Providence. The following paragraph shows that he believed that the phenomena of life are largely beyond the understanding of man. Great as he was, he was content to acknowledge the finite nature of man's work, as compared with the infinitude of nature:

The considerations of ideal reversibility, by which Carnot was led to his theory, and the true reversibility of every motion in pure dynamics have no place in the world of life. Even to think of it (and on the merely dynamical hypothesis of life we can think of it as understandingly as of the origination of life and evolution of living beings without creative power), we must imagine men, with conscious knowledge of the future but with no memory of the past, growing backward and becoming again unborn; and plants growing downwards into the seeds from which they sprang. But the real phenomena of life infinitely transcend human science: and speculation regarding consequences of their imagined reversal is utterly unprofitable.—On the Dissipation of Energy, pages 464 and 465, *Popular Lectures and Addresses*, by Lord Kelvin, Volume II.

Though the preceding paragraph shows that Lord Kelvin did not believe in the origin of life without the assistance of a God, yet he makes himself a great deal clearer in the somewhat long extract which follows. Carefully read, this paragraph will be found to teach that life is eternal; that life on this earth came from other spheres; that the law of natural selection is imperfect, and does not account for the variety of living things; that the law of evolution is true only as it conforms to the law of progression; that the whole of nature teaches the existence of a great designer or great governing power; and that finally, the power of free agency encircles our lives:

The essence of science, as is well illustrated by astronomy and cosmical physics, consists in inferring antecedent conditions, and anticipating future evolutions, from phenomena which have actually come under observation. In biology the difficulties of successfully acting up to this ideal are prodigious. The earnest naturalists of the present day are, however, not appalled or paralyzed by them, and are struggling boldly and laboriously to pass out of the mere "Natural History stage" of their study, and bring zoology within the range of Natural Philosophy. A very ancient speculation, still clung to by many naturalists (so much so that I have a choice of modern terms to quote in expressing it) supposes that, under meteorological conditions very different from the present, dead matter may have run together or crystallized or fermented into "germs of life," or "organic cells," or "protoplasm." But science brings a vast mass of inductive evidence against this hypothesis of spontaneous generation, as you have heard from my predecessor in the presidential chair. Careful enough scrutiny has, in every case up to the present day, discovered life as antecedent to life. Dead matter cannot become living without coming under the influence of matter previously alive. This seems to me as sure a teaching of science as the law of gravitation. I utterly repudiate, as opposed to all philosophical uniformitarianism, the assumption of "different meteorological conditions"—that is to say, somewhat different vicissitudes of

temperature, pressure, moisture, gaseous atmosphere—to produce or to permit that to take place by force or motion of dead matter alone, which is a direct contravention of what seems to us biological law. I am prepared for the answer, “Our code of biological law is an expression of our ignorance as well as of our knowledge.” And I say yes: search for spontaneous generation out of inorganic materials; let any one not satisfied with the purely negative testimony of which we have now so much against it, throw himself into the inquiry. Such investigations as those of Pasteur, Pouchet, and Bastian, are among the most interesting and momentous in the whole range of natural history, and their results, whether positive or negative, must richly reward the most careful and laborious experimenting. I confess to being deeply impressed by the evidence put before us by Professor Huxley, and I am ready to adopt, as an article of scientific faith, true through all space and through all time, that life proceeds from life, and from nothing but life.

How, then, did life originate on the earth? Tracing the physical history of the earth backwards, on strict dynamical principles, we are brought to a red-hot melted globe on which no life could exist. Hence, when the earth was first fit for life, there was no living thing on it. There were rocks solid and disintegrated, water, air all around, warmed and illuminated by a brilliant sun, ready to become a garden. Did grass and trees and flowers spring into existence in all the fulness of ripe beauty, by a fiat of Creative Power? or did vegetation, growing up from seed sown, spread and multiply over the whole earth? Science is bound by the everlasting law of honor, to face fearlessly every problem which can fairly be presented to it. If a probable solution, consistent with the ordinary course of nature, can be found, we must not invoke an abnormal act of creative power. When a lava stream flows down the sides of Vesuvius or Etna it quickly cools and becomes solid; and after a few weeks or years it teems with vegetation and animal life; which, for it, originated by the transport of seed and ova and by the migration of individual living creatures. When a volcanic island springs up from the sea, and after a few years is found clothed with vegetation, we do not hesitate to assume that seed has been wafted to it through the air, or floated to it on rafts. Is it not possible, and if possible, is it not probable, that the beginning of vegetable life on the earth is to be similarly explained? Every year thousands, probably millions, of fragments of solid matter fall upon the earth—whence came these fragments? What is the previous history of any one of them? Was it created in the beginning of time an amorphous mass? This idea is so unacceptable that, tacitly or explicitly, all men discard it. It is often assumed that all, and it is certain that some, meteoric stones are fragments which had been broken off from greater masses and launched free into space. It is as sure that collisions must occur between great masses moving through space as it is that ships, steered without intelligence directed to prevent collision, could not cross and recross the Atlantic for thousands of years with immunity from collision. When two great masses come into collision in space it is certain that a large piece of each is melted; but it seems also quite certain that in many cases a large quantity of debris must be shot forth in all directions, much of which may have experienced

no greater violence than individual pieces of rock experienced in a land-slip or in blasting by gunpowder. Should the time when this earth comes into collision with another body, comparable in dimensions to itself, be when it is still clothed as at present with vegetation, many great and small fragments carrying seed and living plants and animals would undoubtedly be scattered through space. Hence, and because we all confidently believe that there are at present, and have been from time immemorial, many worlds of life besides our own, we must regard it as probable in the highest degree that there are countless seed-bearing meteoric stones moving about through space. If at the present instant no life existed upon this earth, one such stone falling upon it might, by what we blindly call natural causes, lead to its becoming covered with vegetation. I am fully conscious of the many scientific objections which may be urged against this hypothesis, but I believe them to be all answerable. I have already taxed your patience too severely to allow me to think of discussing any of them on the present occasion. The hypothesis that (some) life (has actually) originated from the ruins of another world may seem wild and visionary; all I maintain is that it is not unscientific, (and cannot rightly be said to be improbable).

From the earth stocked with such vegetation as it could receive meteorically, to the earth teeming with all the endless variety of plants and animals which now inhabit it, the step is prodigious; yet, according to the doctrine of continuity, most ably laid before the Association by a predecessor in this chair (Mr. Grove), all creatures now living on earth have proceeded by orderly evolution from some such origin. Darwin concludes his great work on *The Origin of Species* with the following words:

It is interesting to contemplate an entangled bank clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other, and dependent on each other in so complex a manner, have all been produced by laws acting around us. * * * * *

There is grandeur in this view of life with its several powers having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved.

With the feeling expressed in these two sentences I most cordially sympathize. I have omitted two sentences which come between them, describing briefly the hypothesis of "the origin of species by natural selection," because I have always felt that this hypothesis does not contain the true theory of evolution, if evolution there has been, in biology. Sir John Herschel, in expressing a favorable judgment on the hypothesis of zoological evolution, with, however, some reservation in respect to the origin of man, objected to the doctrine of natural selection, that it was too like the Laputan method of making books, and that it did not sufficiently take into account a continually guiding and controlling intelligence. This seems to me a most valuable and instructive criticism. I feel profoundly convinced that the argument of design has been greatly too much

lost sight of in recent zoological speculations. Reaction against frivolities of teleology, such as are to be found, not rarely, in the notes of learned commentators on Paley's *Natural Theology*, has, I believe, had a temporary effect in turning attention from the solid and irrefragable argument so well put forward in that excellent old book. But overpoweringly strong proofs of intelligent and benevolent design lie all around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend on one over-acting Creator and Ruler.—Presidential Address to the British Association, Edinburgh, 1871, pages 197 to 205, *Popular Lectures and Addresses*, by Lord Kelvin, Volume II.

Little comment is needed on these extracts. Does "Mormonism" agree with the sane talks of Lord Kelvin? All who understand it will say, yes. The science of the world is, and can be no more than one phase of the everlasting gospel of Jesus Christ which covers and embraces all truth. Let us learn from the great minds of the world that in or out of this Church, there can be nothing better than a simple faith in God, and in his intelligent power over men.

Logan, Utah.

THE GOSPEL'S LIGHT.

(For the Improvement Era.)

May the gospel's glorious light
 'Luminate your path by night
 And by day, in endless ways,
 With its most effulgent rays.
 And may truth forever shine,
 In its splendor most divine,
 Coming from the worlds above,
 Revealing Father in his love.
 Then, you should be satisfied
 Not to hear the Lord denied,
 But to seek, and him obey,
 In the right and proper way.
 And in case you should not find,
 Keep on seeking, never blind
 To the fact that he will hear;
 In the end you need not fear.

Wellington, Utah.

So, good brother, go right on,
 Measure not the truth by throng,
 But by scientific search,
 All that's claimed within the Church.
 Search the scriptures, Christ hath said,
 And you will by him be led;
 You can trust him in the race,
 Though men hold you in disgrace.
 Do not falter, because this
 Many leads from laws of bliss;
 And a weakness may lead you
 From the end you have in view.
 So my counsel to you now
 Is to force ahead, and plow
 Deeper still, and you shall find
 Greater truths for all mankind.

B. M. U. GOOLD.

WHAT OF THE HOME-COMING?

A NARRATIVE BASED ON REAL LIFE.

BY D. H. FOWLER.

II.

"Marval, have you forgotten all about the fact that you are baking bread today?" called the voice of our heroine's sister, "I fear it was nearer eatable an hour ago than it will ever be again. Do you feel ill," she went on, "that you look so grief-stricken? You should not worry about *him*, for he is in the care of Him in whose service he labors. He will return safe and sound, unless it is otherwise decreed," she observed as she quitted the room, leaving Marval alone to deplore the fact of the parched condition of her otherwise perfect loaves.

"I can't rid my mind of it," she mused, "It seemed so real-like. That black train; it pulled into the depot just as natural as I have seen it in my waking hours," ran her thoughts. "And the crowd that was there; and all seemed dressed in mourning! And the pall that seemed to envelop the place appeared to hang over all like a shroud. I don't know why it should impress me thus, for in my dreams I often find myself at the depot, since I saw *him* step aboard on that memorable afternoon." As the running fancy of her mind reached this juncture, the kitchen door swung, and her mother entered, and Marval resolved to unburden herself to her upon whose wisdom past experience had taught her to rely. In her mother she had always found a real sympathizer and a wise counselor, who now listened attentively to the confiding daughter as she rehearsed her fancies of the past night. She finished, and the two sat in thoughtful silence. The mother seemed about to offer some suggestion, when she was startled by the sudden, exclamation, "What's that?" It came from Marval, who at the same

time had arisen with a spasmodic jerk, and stood staring into empty space with every nerve of her beautiful form tense, and her head slightly inclined forward, as if in the attitude of intently listening.

"What's what?" exclaimed her mother, who, though she considered her daughter's mind as only a little over-wrought, yet began to be greatly moved over her strange actions. "What's what?" she reiterated; the words recalled her to the consciousness that her mother was speaking to her.

"Didn't you hear it?" she explained, trying to speak calmly. "I heard a voice as plain as day. It sounded so familiar, and it was in agony—'Help!—Marval.'"

Two boatmen and on a tributary of the Father of Waters. The August sun beat down in a hazy glare on the face of the stream. The reflection of heat scorched their faces. If we come closer we recognize the familiar features of our friend—the Elder—features often seen on cross-streets, when, as did they of old, he had preached the gospel of repentance. Peter-like, he now sat in the boat, fishrod in hand. He chatted pleasantly with his companion about the various experiences that had come to him in the course of his meanders as a minister of truth. The other returned the compliment. They talked heart-to-heart as two school boys. They had known each other only a few months, having been reared in different localities, and under somewhat different circumstances. The Elder had known the life of the city; his fellow that of the farm; the one had risen to a place of some importance in a large mercantile concern—had followed the life of a prospective merchant, the other had followed—the plow. Yet, they were on the same errand, and treated each other as equals. Each had received practically the same training—had been taught the story of Jesus from his mother's knee. They had been taken weekly by the Sunday schools, Primary associations, etc., established by the Church for the benefit of the young, and had there been taught the elements of religion and morality till the age of twelve. Then they attended the Mutual Improvement associations, which, as the name implies, were founded with the end in view to lay a solid foundation for a life of usefulness, and of a high moral character.

During these few months, they had grown to love each other, with an affection almost like that of Jonathan and David. The Elder now seemed in an exhilaration of spirits, apparently opposite to his mood earlier in the day. He now talked freely of his future hopes and intentions. The heat became more and more oppressive, and he suggested a dip in the stream. It was quickly decided that bathing was not out of keeping with the height of the temperature; so, having secured the necessary apparel, they made for a suitable nook where they might enjoy a quiet plunge in the refreshing element. The Elder proposed a swimming feat across a narrow "deep" to reach a mound of stones at the base of a pier beyond. His comrade plunged in and cleared the goal, swimming much farther past it than he had intended. Our hero having been detained some minutes looking after the safety of their effects, determined to make a shorter cut to his companion, that he might be nearer him in the event of danger, which, by the way, would necessitate his crossing a somewhat wider "deep." When half way over, he let himself down to test the depth. Finding it greater than his height—far greater than he had supposed,—he either became excited at finding himself in a great depth of water, and lost all prudence of action, or else was seized with swimmer's cramps, probably the former. However this may be, the essential fact remains the same; he sank, rose, and called for assistance. His associate heard, but was some distance away, and made all haste toward the cry. He soon came in sight, but a sickening spectacle met his gaze. The drowning man at that moment rose for the last time, and the memory of that wild look of terror that was stamped on his face will doubtless be the mental possession of our would-be rescuer to his dying day. Two words escaped that horror-stricken visage as the death-rattle sounded in his throat, "*Help!—Marval!*" And the relentless water closed forever in this life over that fair, beloved head.

His friend made heroic efforts to locate the body as he reached the spot a few moments later, but to no avail. There was a slight under-current, and after diving with the hope of seizing the body and bearing it shoreward, till his own strength approached exhaustion, he with great labor made his way to the pier,

which, when he had reached, he sank down on the rocks with his energy all but spent, and stared at the spot in a daze of horror. His stony gaze seemed riveted to that spot in the now placid waters, above which he had seen his brother's face moulded in the agony of cruel death. He could not realize that the companion of his toils, joys and sorrows, was really swallowed up in the maw of the pitiless wave. He had a vague expectation of seeing the elements part asunder and again disgorge their precious victim. He could not think that the form that had been by his side day after day would be thus snatched away by the grim monster of the deep. And over and over in his fancy sounded the terror-laden last appeal—"Help!—Marval!"

In a Utah city, a sombre group of men and women stood silently together at our historic depot—the D. & R. G. No one seemed disposed to interrupt the stillness by a word. The whish of steam, the deep "tong" of engine-bells, the rumble and clanking of switching freights, grated on their ears this morning, and rasped on the inmost feelings. "Number Six" was a little late, but was now expected momentarily.

We have little trouble to detect the central figures of the mourners. A silver-haired father, a drooping, grief-convulsed mother, tear-stained sisters and brothers, a lithe, supple form with tearless, violet eyes, staring absently into space, as one enveloped in a profound stupor; namely, a sweetheart. She seems to hear no sound nor see any of the straggling forms that ever and anon pass to and fro.

The shrill shriek of an engine whistle breaks suddenly on the air. Marval started as one pierced to the depths, her eyes spasmodically turned in the direction of the shrill call, all her senses becoming quickly alert and every nerve, apparently, painfully tense. The beautiful form leaning slightly forward, as if in eager expectation, the gold-brown tresses sweeping the now deathly white brow, would have made a rare subject for any wielder of the chisel. The iron-horse leaped in sight from behind the mound-like hill. A moment later a piercing cry rent the air, two arms in black shot upward, and the limp form of a lovely girl pitched

forward and was caught in the strong arms of her brother. The cry burned itself into the memories of all who heard—"The black train!"

"Greater love has no man than that he lay down his life for his friends," the speaker was saying to a large concourse of people who packed the ward church to the doors. One of the local elders was just closing a touching tribute to the deceased. He had dwelt at some length upon the pure, noble life of the young departed Elder. "In the abounding wisdom of God, he is doubtless called to a greater mission of love on the other side, greater even than that which he undertook to the inhabitants of the earth; namely, to preach to the spirits in the unseen world. He will declare glad tidings of great joy to the unnumbered souls who have died without hearing the gospel of Christ. And these will rise and bless his name forever and ever in the eternal worlds."

The hearse headed the long funeral cortege to the last resting-place, and all that remained mortal of our hero was consigned to the cold grave.

Marval Hall resumed her household duties in her father's home, notwithstanding her mother's wish that she remain free from all care. At first she refused to be comforted, but gradually began to listen to reason. She prayed as she had never prayed before. A spirit of calm peace and resignation reigned in her heart. She performed in the temple the ceremonies necessary for her and our hero to dwell as husband and wife forever in the world to come. That was the state of bliss she now looked forward to, and she tried more than ever to make her acts such that she would indeed be worthy to be his helpmeet and share the celestial joy of her minister of glad tidings.

(THE END.)

Independence, Missouri.

THE OLD WILLOW STREAM.

(For the Improvement Era.)

We stood on the bridge o'er the old willow stream
That wound through the green, sunny fields like a dream,
From mountain to meadow, with laughter and glee,
'Till it spread its clear waters like glass in the sea.
And she was as fair as the lillies that blow;
And her soul was as pure as a drift of the snow.
A lovelier maiden than she, never won
The caress of the wind, or the kiss of the sun.
How I envied him, then, as he lingered to share
With the breezes that played in her soft golden hair.
I had watched the warm sun in her heart slowly rise,
'Till the morning of love brightly dawned in her eyes;
And its pure, sacred light, from its earliest ray,
Entered into my life, like a beautiful day.
On her rose-tinted cheek stood a trembling tear,
Like the dew on a flower, in the spring of the year.
But I kissed it away. A reluctant good-bye
Was wrung from my heart, with a tear and a sigh.
So we parted. But far down the shadowy lane
I paused to look back, full again and again,
Where she lifted and waved her white hand to and fro,
As the lilies that wave when the gentle winds blow
With the spring that came out of its sweet scented bowers
With a smile, and a song, and a lap full of flowers.
She stood on the bridge, 'till the shadowy forms
Of the evening had borne her away in their arms.
And oh, what a loneliness came with the night,
As she faded away like an angel of light;
My heart full of longing, too heavy to wade
Through the waters of sorrow, returned to the maid:
Though seas roll between us, in hope and in dream,
I still live on the banks of the old willow stream.

THEO. E. CURTIS.

Salt Lake City, Utah.

LIFTERS AND LEANERS.

BY JOHN PHILLIPS MEAKIN, FRATERNAL LECTURER AND DRAMATIC
READER.

Wherever you go, you will find the world's masses
Are always divided into just these two classes,

The two kinds of people on earth I mean,
Are the people who lift and the people who lean.

To be truly great should be the aim and object of every human being. By this we mean that every person should be within him or herself an individual personality, worthy of confidence and respect.

There are two kinds of people—those who lift and those who lean, or, in other words, the constructionists and the destructionists.

As we look at the world through the glasses of the present, we see all the frailties and imperfections of those around us. The petty details of daily life do not bear close inspection; it is only by viewing with a general gaze the sum total of noble lives, that one gets away from the thought that the world is retrograding.

It is only the few who have moral courage enough to be true to their inner selves, and to be Lifters toward the higher intellectual life. The many shift their burdens of responsibility and duty to suit the passions and desires of their outer selves; thus they become Leaners—they stumble and fall.

All human beings are endowed with the essence of divinity, mind, intelligence, heart and soul. These are gifts of the God-man, and within every human being lies dormant the stamp of the Creator.

This essence is the spark of divine life, and can be fanned into a brilliant flame, or allowed to retire from its home of clay.

This germ of good in all human beings is ready and waiting for the work of cultivation to begin. Man is a partner with God—a co-worker with him in self-construction. The result of our cultivation depends upon the application of God's law to our own individual development, and upon the soil or body which surrounds the germ within us.

As the bulb or seed of a flower requires a good material home in which to grow and thrive, even so must the divine seed of God-life have a pure material body in which to develop into the blossom of righteous thought and intelligence.

The conscience, God's monitor, is within us, and if, through habitual evil doing and evil thinking, we deaden that gentle voice, we become mere things, with vile, base instincts only.

We cannot imagine that any destiny than the highest was intended for man; hence we are forced to the conclusion that through ignorant choice man has become lower than the dumb beast, for by appeasing and fostering the animal passions, he destroys the spark of divinity which the beast does not possess.

BUILDING.

'Tis fearful building upon any sin,
One mischief entered brings another in,
The second draws a third, the third pulls more,
Till they for all the rest set ope' the door;
Then custom takes away the judging sense,
And to offend we think it no offense.

In all human life there seems to be a tendency to surrender one's individuality through leaning upon others.

While we realize that isolation is almost impossible to man, we do know that individual personality is an absolute necessity to human development.

God does not require that we borrow others' talents, but his law does demand an increase of our own, through cultivation.

We will always be stronger as ourselves, though weak, than we will by leaning upon the talents of others. Our own faculties will always serve us better, because, being designed by the Creator for us, they are in harmony with our being. Better to think for

yourself, if but partially right, than to allow others to think for you and be entirely right. It is not the lack of doing, but the lack of thinking which retards human progress.

In order to work out any problem, we must have a basis to start from; hence, if we expect young men to develop into sterling manhood, their thought-forces must be aroused—the mind must be put to work. This activity of mind and thought-power forms the basis for the character building, and without this sound basis, humanity drifts like a helmless vessel.

Young men! let a friend appeal to you briefly upon this subject of cultivation. Do not, in youth, through dissipation drive away the God-principle by destroying the body. Truly has it been said: "The wages of sin is death." If your minds, up to the present time, have not been awakened, and you are slumbering in the cradle of apathy, you need proof of the results of evil doing. Look at the human wrecks around and about you—then ask yourself the question,—which shall it be—a Lifter or a Leaner?

It lies with each individual to carve out his or her own destiny. Will you be a Lifter or a Leaner?

The Leaner travels the downward path. He sacrifices character upon the altar of vice. He first takes the cigarette, a little demon, which suggests a larger one,—*drink*, followed closely by its satellites, late hours and revelry, and in their wake come the secret vices and debauchery.

He is now a bundle of corruption. He has exchanged higher values for lower values. He lives the coarse, animal life, and pushes from him the divine essence, the God-spirit which was intrusted to his care and keeping. He becomes selfish, gloomy, indolent, cowardly and treacherous. He does not stand erect in manly courage and purity of soul. Having no power to battle with the vicissitudes of life, he becomes a weakling. He is now a Leaner. He is an outcast in awe of himself. His declining years find him in the solitude and gloom of his own undoing. He is the central figure in the picture of a ruined life, a life of unrighteous impressions and mistaken happiness, in which the mind has become stunted and warped.

Naught greets his ears but his own requiem, in Death's Revelry. For the demons still sing:

We meet 'neath the sounding rafter,
 And the walls around are bare;
 As they shout back our peals of laughter
 It seems that the dead are there.

Now here are the goblets glowing,
 Now here is the vintage sweet;
 'Tis cold as our hearts are growing,
 And dark as the doom we meet.

Not a sigh for the loss that darkles,
 Not a tear for the friends that sink;
 We'll fall 'mid the wine cup's sparkle,
 As mute as the wine we drink.

Come, stand to your glasses steady;
 'Tis this that the respite buys,
 One cup for the dead already—
 Hurrah for the next that dies.

The fixed and inimitable laws of nature forbid that man shall stand still. If he is not a Leaner he must of necessity be a Lifter. At the entrance upon each new day, one or the other of the human forces must give way; if the lower faculties do not give way to the higher, then the higher must fall prey to the lower.

If man would enjoy life eternal and supreme earthly happiness, he must cast from his mind and soul all that is low and coarse. He must not exchange higher values for lower values. He must be:

A truthful soul, a loving mind
 Full of affection for its kind,
 A helper of the human race,
 A soul of beauty and of grace;
 A spirit firm, erect and free,
 That never basely bends the knee.

To exchange lower values for higher values one must develop all talents of mind and heart, however small or obscure they may be. By so doing, one unconsciously becomes a Lifter. Through the development of the higher faculties and sensibilities, the heart becomes humanized, and ere long it throbs in tender sympathy for the many heartaches and sorrows of the world. One then yearns

with infinite longing to accomplish something that will alleviate the sufferings of humankind.

What matters to the Lifter, the human passions and frailties of the children of men? he will see through it all, and understand the mistakes and errors growing out of human weaknesses. His sympathies are too broad and deep for unkindness or revenge. He realizes that life is a field where love, tenderness and civilization are growing amidst the tares of human failure, and, like a field of ripening grain, it gives promise of a golden harvest. Being a Lifter, he is on excellent terms with himself, because seeing a purpose in his living, he is true to himself. To him, ignorance and indolence are the tares of the field of life. He appreciates the fact that vice of every kind is the result of ignorance and weakness.

From his heart of hearts the Lifter says:

Time worketh, let me work, too;
Time undoeth, O let me do;
As busy as time my work I ply,
Till I rest in the rest of eternity.

Sin worketh, let me work, too;
Sin undoeth, O let me do!
As busy as sin my work I ply,
Till I rest in the rest of eternity.

Death worketh, let me work, too!
Death undoeth, O let me do;
As busy as death my work I ply,
Till I rest in the rest of eternity.

Chicago, Illinois.

HONESTY.

On behalf of all our people, on behalf no less of the honest man of means than of the honest man who earns each day's livelihood by that day's sweat of his brow, it is necessary to insist upon honesty in business and politics alike, in all walks of life, in big things and in little things; upon just and fair dealing as between man and man.—*President Theodore Roosevelt.*

FOR THE INCREASE OF FAITH.

LITERAL FULFILMENT OF BLESSINGS RECEIVED THROUGH THE HOLY PRIESTHOOD.

BY ALBERT E. SCHOENFELD.

As there is a desire to publish in the ERA some of the testimonies of elders of our Church in order to inspire our young men to the reality of the fact that men of God in our day can seal blessings here on earth, which blessings God in heaven will honor and fulfil, I gladly contribute a description of some of my experiences, which I never shall forget.

Having been set apart on the 5th of August, 1892, for a mission to Germany and Switzerland, I started from the Denver & Rio Grande depot on the 6th of August, in company with Elder Wahlquist. We traveled together until we reached Liverpool, where we had to separate, I going to Switzerland and he to Scandinavia. In Leeds (England) I met on the 27th of August with my first experience, in fulfilment of some words in my blessing, which words I shall quote further on. Just like an inexperienced young boy I had changed in Liverpool all my money into French coin; not reserving enough change to serve me on the way through England, I was hungry and had no change in English money to buy a meal. All at once I noticed a friendly face at the station, it was the genial countenance of Elder Rodney HILLAM, Jun., who had been sent to meet and advise elders bound for the continent. He helped me out of my dilemma in literal fulfilment of the words in my blessing.

The next and more serious experience awaited me in Brussels, Belgium, on my way to Switzerland. At Antwerp the train stood ready, *via* Brussels, for Switzerland. Looking at the long train, a strange forefeeling [presentiment] came over me, as if something dreadful was going to happen. I tried to step into the last car,

and some small voice seemed to whisper that I was not safe there. I tried a car in the centre of the train. The same feeling, the same whispering, that I would not be safe there. So I walked along the train,—the same feeling accompanied me, until I reached the very next car behind the engine. Here I felt easy. Approaching the city of Brussels, an express train came from the rear and ran into our train, before the latter had completely gotten on to the side track.

The scene of destruction was dreadful to behold. The rear car was cut to splinters, the centre cars were telescoped, and my car escaped with a general upsetting of everything. Everything was in commotion, my valise I found outside along the track; how it got there, I do not know. My hands were stained with blood, so was my valise, but not a scratch or wound was found on me; the bloodstains came from injured passengers, sitting alongside of me. It took the balance of the day to clear the track and get us started again. There were ten persons killed and thirty-three injured!

In going from the wreck to the station, I found that everybody spoke French, and I was at a loss as to the right direction, when suddenly a kind-looking lady accosted me in my own mother-tongue, took me into the house, gave me water to wash my blood-stained hands, and sent her husband with me to the station, to find out for me the correct time for the starting of the next train.

Now, dear reader,—mark the words in my blessing, pronounced upon my head by Apostle Heber J. Grant, on the 5th of August, 1892, the day before I started:

. . . . That you may have the light and inspiration of the Spirit of God to be with you; that it may be your constant guide and companion . . . and warn you of dangers, seen and unseen, and enable you to avoid the same; . . . that you may travel in safety and that no accident befall you in your journey to and fro

Further words in the blessing read:

Friends shall be raised up in your absence, and you shall not want for the necessities of life

Both of these promises, with many others, were literally fulfilled during my mission.

Salt Lake City, Utah.

ROMANCE OF A MISSIONARY.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE
BUILDER," ETC.

VI.

LONDON.

Willard Dean made short work of his parting with the Sisters Fernley. He lingered longer with some of the other Saints—he felt safer with them. He disliked to part with his companion, Elder Donaldson, as he had learned to love him dearly; however, Elder Donaldson promised to visit him in London some time later.

When Willard went to say goodby to Aunt Nancy and Nora, he was somewhat surprised to see how keenly they felt the parting. Why must he go? they enquired. Was he not doing well enough where he was? They would miss him very much.

"You see," said the old lady, as she held his hand in her bony one and stroked it gently, "we haven't many real friends. We are here, Nora and I, struggling to live and help others a little. Your coming has been the only ray of sunshine which we have received for a long time—and now you are going, too."

Willard had invited them a number of times to attend the meetings of the Saints, but so far they had not done so. When pressed for a reason he had been told that they had no clothes fit to go to church in; and he had tried to convince them that most of the Saints were poor people like themselves. His heart went out to them now, and he longed to help them. He knew that the greatest help he could give them was to get them interested in the gospel; and so he told them again of the other elders and how pleased the Saints would be to welcome them. When he arose to go, Nora walked out with him.

"It is quite dark," she said. "May I walk along with you a short distance?"

"Why, certainly; but why did you say that about it's being dark?"

"Never mind; I know."

She chose the darkest side of the streets as they walked. The young man surmised that she did this for his sake, and not for her own.

"I want to tell you," she said, "that I have attended most of your street meetings lately, although you have not seen me. I have taken good care that you should not. I cannot keep away. Something draws me to what is said, and the manner the elders say it. I wanted to tell you this before you left."

The girl's usually colorless cheeks seemed to glow, and her dark eyes beamed.

"Go to our meetings," urged he. "I shall see that Elder Donaldson visits you. Talk to him, and let him talk to you. It will do you good."

"I will try," she said. "Good night, I must not go farther."

"Good night, and God bless you," replied Willard, as he shook her hand warmly.

He went on, but she stood still. The "God bless you" rang in her ears as the sweet music of bells. She had never heard anything quite like those words before; and as she stood there looking after the retreating figure of the elder, her heart was touched, and she had an assurance that here at last was *a man*, a pure man, one that she could trust implicitly. And this man was going away. Well, such acquaintance had been given to her momentarily only—such had been her lot in life.

The train which carried Willard Dean southward to London was an express, and stopped only at a number of the larger cities. The ride was a delightful one, through England's hills, fields and gardens. Willard was alone in the compartment most of the time. He tried to read, but did very little of that, as he kept looking out of the open window. When his thoughts were not on the flying landscape, they were back with the friends whom he had just left

The reason for his leaving was uppermost in his mind, and he wondered if he was acting cowardly in thus running away from temptation. But his better sense told him that the only safe and wise thing to do in his case was to get away as far as possible from Stonedale.

The train rolled on through alternating sunshine and showers. Towards the close of the afternoon Willard expected every town to be London, but the train sped out again across another stretch of country, then into a town and out into an open space again. The towns became larger and consequently the space between them smaller. They were now in the suburbs of the great city.

At last there was no break in the houses; yet the train went on with undiminished speed, over bridges, under bridges, through streets, across streets, now underground, and now above the long rows of chimneys, with their chimney pots on top. The air was no longer clear. The sun was hidden in smoke. There was a continuous tooting of locomotives and rumble of trains coming and going. On they went. Were they not in London yet?

Then the noises of the city, coming in such numbers and rapidity, soon blended into one continuous roar. Willard began to realize that he was in London at last. The train slowed up and stopped. "Tickets, please!" shouted the guards as the collection was made, and Willard knew that this was the last stop before the end of the journey. Once more the train moved, and in a few minutes the great busy station was reached.

Willard Dean spent the remainder of the summer in London, and he learned to know some of the many phases of that "mighty mother city of our race, the great distributing heart of our traditional life." Willard had read of London, but had hardly expected to live in the city. But now the hours of loneliness on the farm which he had devoted to reading paid him back with interest. When he arrived in the city there was not one soul that he was aware of, which he knew, but everywhere he met names and places that appealed to him as old friends.

The young man saw London in a good many moods, for the city has moods as well as the person who sees it. The first thing that came

to Willard the day he arrived was: "This is London—London, the great and only London." He ought, perhaps, to have been overawed with the greatness of his environment, but he wasn't. His own feelings reminded him of his first reading of Shakespeare: In order to have the least semblance of enjoyment in the performance, he had to repeat to himself, "This is Shakespeare. I am reading Shakespeare, the great Shakespeare."

In one of the first letters which Willard sent home from London, he described it thus: "London is a low, flat, ugly, groveling thing, spreading out over the green country on every hand, reaching out its grimy limbs over the beautiful earth." Again, a little later, he said: "London is not a city—it is a world by itself, or at least it has that appearance. I suppose that London contains people from every country on the globe. London hardly needs the light of heaven—I am told that it doesn't get much of it during the winter—for it seems an all- and self-sufficient thing in itself, going on without the aid of sun or moon or stars, wrapped up in its own busy-going affairs day and night."

Willard was disappointed in the Thames. He saw it first near the Houses of Parliament, and found it to be a sluggish river



Westminster Bridge and Houses of Parliament.

with very little life on it save a few freight barges. However, lower down, he found very much traffic, while farther above, it becomes a pleasure stream for pleasure seekers. When he saw London bridge, he remembered how in childhood they had played a game which said that London bridge was falling down. As he stood on the bridge and watched the traffic, his mind wandered



London Bridge.

away from the busy scene to a more quiet one far away in the valleys of Utah. The last boy, he himself, had been caught by the falling "bridge"—the arms of two girls—and having decided that he liked oranges better than lemons was ranged on the "orange" side. Willard was the only boy on his side, and he had pulled for victory with all his strength. But it was of no use, as the other side had won, and Grace Wells had blamed him for the defeat. He remembered that day as he stood on the real London bridge.

Willard did the usual work of tracting and holding street meetings. At first he felt his lonesomeness keenly. Millions of people were all around him, yet he was at times lonesome to a degree never before experienced. He had been in the desert surrounded by nothing but sand and scrub-brush. That had been



The Bank of England Corner—"The busiest spot on earth."

sublime solitude, and his heart had gone out to his God—he had not been lonesome. Here were vast hurrying crowds; here were life and motion, here were trade and business; while on the corner near the Bank of England more people passed him than would have done in any other spot on the earth, so he was really in the center of the world—and yet he was unutterably lonesome, because he had not one soul to whom he could speak and tell what was in his heart.

It was not often that Willard took a day off from his work. When he was not tracting or visiting he was studying. He felt the need of more study as he came in contact with men of all classes; and the young elder grew wonderfully in the power to grasp the truth and make practical application of it. The knowledge, somewhat general and abstract, which he had gained in his Sunday School and Mutual now came back to him and became specialized into something tangible that he could apply to the work in hand. The beauties of the gospel also opened up to him, and his testimony was strengthened accordingly. He liked the street work. Every evening when the weather permitted the elders were out on the streets. They met with much indifference and some opposition, but Willard had so far learned to control himself that he could go right on talking amid noise and interrup-

tions. To him there was inspiration in the thought that each audience which they addressed was nearly if not entirely a new one, and that perchance among that audience there would be one soul seeking for and hungering after the truth. At every door which he visited with tracts he would say to himself, "Perhaps in this house is some one waiting for the truth," and though he was disappointed time and time again, the thought became an eternal hope that led him on day by day. "And if it be so that ye shall labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father."

One Saturday afternoon Willard took a holiday, and he spent most of it seeing London from the top of a bus, this being the most inexpensive way of seeing the city. The day was uncommonly warm, and the city people were out in summer attire. Willard liked to study people and faces, and on top of a bus is an ideal place for this. It had impressed Willard, as it has many others, that it is a strange thing for the biggest city in the world to still have horse cars as the chief method of street transportation. Willard usually got a seat well up in front near the driver to get away from the smokers, and to ask questions of the driver whom he usually found very accommodating and willing to talk. Willard had thought that he himself could drive a team very well, but when he had seen the London bus driver, he concluded he had yet something to learn. It was always one of the wonders of London—this constant stream of vehicles, dashing here and there, in and out of narrow streets, around corners and other vehicles, always seemingly just going to collide with something, but never doing it. The drivers went easily and safely through spaces with but a few inches to spare. The streets were oftentimes slippery, yet the horses were not allowed sharp-shod shoes.

Willard mounted a bus in Kingsland Road, going south. He rode on past Shoreditch into Bishopsgate. Then past the busy Liverpool Street railway station, into the narrow Threadneedle Street, where the traffic became so congested that progress was slow. He got off at the bank corner and walked along Cheapsides to St. Pauls. The day was so fine that he did not wish to go inside the great cathedral, so he went on around to Paternoster

Row, that extremely narrow street devoted to printers and book stalls. He lingered here for some time looking at the books, and thus by way of Amen Corner he passed out into Ludgate Hill and circus. In Fleet street he read the signs of the great London newspapers and paused long enough by the window of the *Illustrated London News* to look at the pictures in the latest edition. He remembered what a treasure a big bound volume of this paper had been to him as a child.

At the end of Fleet Street are the Law Courts, and Willard turned aside to the Inner Temple and took a look at the grave of Oliver Goldsmith. Then he came out on to the busy Strand, and here he again took a cab to Charing Cross and Trafalgar Square. He rode along Pall Mall to Regent Street; crossed Piccadilly Circus to the Quadrant; then on up to the finest part of Regent Street where fashionable London does its shopping; then turned westward again to Oxford Street, and along to Hyde Park.



"Willard got down from the bus at the Marble Arch."

Willard got down from the bus at the Marble Arch and walked into the Park. A good many people were strolling about or lying on the grass, but he chose a path that led him into the middle of the great park. Here are nearly four-hundred acres of grass and trees lying in the heart of a great city. As Willard walked away

from the street, the noises of the city became less distinct, even as the houses were hidden by the distant trees. When in the middle of the park he could easily imagine himself in some far-away country district. As he lay on the grass, the city was nearly hidden from his view, and its noises now came to him like a low murmur, as if it might have been the rustle of waving fields of wheat or the babble of a brook over the stones.

The sun shone in the sky above him, not with the fierce heat to which he was accustomed at home, but with a soft mildness that did not glare or burn. Everything around him was beautifully green, and the young man lay musing, letting the beauty of the scene distil upon his heart. He seemed to be quite alone. Very few people passed, and he was not disturbed in his musings. On one side of the park only could he see a few houses, hidden behind trees. In the dim, hazy distance of the opposite direction a skyline of house-tops could be seen as if over there were another and a more enchanted city, not a part of the black, noisy, commonplace town which he had just left.

In the midst of millions he was once again alone. After all, how can one get away from the fact that each human soul, however closely connected it may be to other souls, is yet separate and distinct? Here were six millions of human beings collected into one small area of earth, crowding close together, on the ground, above the ground, under the ground. Each was dependent upon the other for means of sustaining life. And the whole "ant-bed" was one intricate machine wherein each soul fitted in and played his part. And yet within each of these crawling specks of life is a world, though yet in embryo,—a world of thought, a world of feeling, a world of action. Each soul is a child of the great Father of all, partaking of the nature of that Parent who had given all existence. Each is a unit, a whole. Each had been given his agency to act and to be acted upon. What, then, thought Willard, as his mind went out on these things, what force can move these many people out of the dead level of thought and action to something higher? What power could be given them by which they could get out from the sin and misery with which they are carrying on an unequal struggle?

The answer came to Willard that afternoon in rather an incomplete form; but it set up a train of thoughts which was some-

what new to him, and yet which appealed to him forcibly. Of course, the first answer to such a question would be: The gospel of Jesus Christ, being the power of God unto salvation, is the greatest force known to uplift and to save, and yet, away down somewhere among the foundation stones of this gospel lies *individuality*. "I am an eternal being," said Willard to himself. "Within me are latent powers, which if developed, will give me the strength needed to go on in the scale of progress. Everything lies, potentially, within me, even now. As an individual, no other person in all creation is like me—I am like no one else. That essential ego which I call 'I' is of a divine nature, therefore good. (The fact that I am here in my second estate proves that thus far I have been loyal to my divine nature.) True progress, therefore, lies in



"He crossed the Serpentine by the bridge."

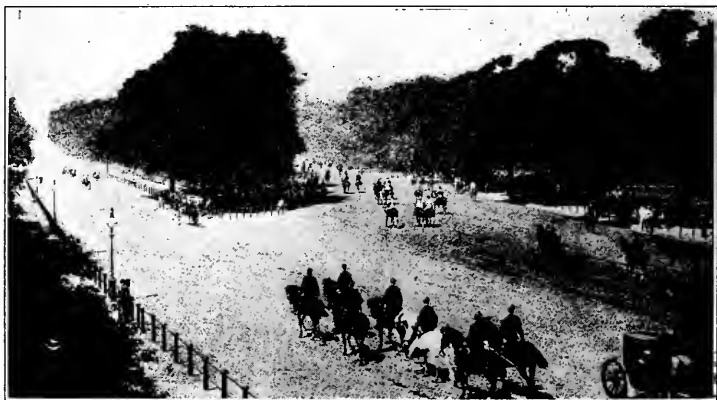
developing the dormant possibilities of ones self. I must not think that anyone else can either help me or hinder me very much when it comes to working out a salvation. I must become my true and heaven-appointed self. I am in the lineage of the Gods, and therefore, of pure stock. If I get into bad ways or engraft into myself bad habits, I become deformed; and that deformity is in proportion to the distance which I wander from the straight path, or sink into the depths of sin. My only safety, then, is in always

doing the right, and thus being true to myself"—and Shakespeare's lines came to him:

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

Willard could not get much further. Beyond the statement of a few facts and conclusions he could not go; but he tried to keep within his grasp some of the impressions which had come to him. It seemed to him that the Lord had taken him to the borderland of a great light, and had given him a glimpse of the glories within.

The afternoon was passing. Willard walked on through the park, crossed the Serpentine by the bridge, and came to Rotten



Rotten Row—Fashionable London's driveway.

Row. Fashionable London had had their driving and riding, and had gone home. A few automobiles sped over the roadway, and a number of carriages were leisurely rolling along the Row. From Hyde Park Corner he walked through Green Park past Buckingham Palace and into James Park. Here he paused to look at the flowers and the swans on the lake, then made his way to Charing Cross where he took a bus for home.

[TO BE CONTINUED.]

AN ORIENTAL PRAYER.

BY FRANK J. HEWLETT.

The *Yamishiro Maru*, a Japanese steamship of 6000 tons, bound from Shanghai, China, to Yokohama, Japan, early one fine morning, with her white flag with red circle in the center flying to the gentle breeze, glided into the little harbor at Shimonoseke.

I was standing on the deck engaged in conversation with the engineer, a kind, sturdy old Scotchman who, by the way, was the only foreigner aboard, when the purser, a bright young native dressed in a dark-blue uniform trimmed with brass buttons and white braid, cap to match, after making a polite bow, said to me in very good English, "We stop here for two hours to take on freight. You can go ashore if you like." "Any special attraction?" I asked. "Great day, feast to Buddha. Also see house where the treaty was signed that closed the war between China and Japan. Li Hung Chang very great man."

After thanking him for the information, I asked him to make arrangements with a jinrikisha boy to take me around to see the sights during my short stay, with instructions to return in time before the ship sailed. A few minutes later we were taken to shore in a small steam launch. Several boys surrounded us with their jinrikishas, and beckoned for the preference.

The purser selected one drawn by a half-naked boy about seventeen years of age, and in a few moments explained to him what was wanted. Climbing into the jumbo two-wheeled baby carriage, the human horse trotted off at a lively gait for a few hundred yards, then stopped. Turning around he looked at me with his big brown eyes, saying in a tremulous tone, "*Tempo, tempo!*"

At that time, if I had followed my inclinations, I would have gone to see the Treaty House and other attractions of the quaint little town first, but could not resist that earnest, almost pitiful, appeal, so nodded assent.

The answer pleased him, so he started along again on a fast trot. We passed through several narrow streets; the shops and



little homes were nearly all decorated with long, red flags, covered with Japanese characters. Soon we entered a long avenue arcade, with overarching pines. Both sides were dotted with tall stone lanterns which led direct to the temple. Leaving the vehicle in a small grove of cryptomeria trees, we walked on a path of stone six feet wide to the entrance. Near the door stood a stone basin filled with water, and floating on top was a tiny wooden dipper with a long handle.

The boy washed his hands, wiped them on a white banner covered with some inscriptions, then motioned for me to remove my hat and shoes. On entering, all was still as the grave; a carved image being in the center of a slightly raised stage. On one side was a large box with narrow slats across the top. The boy found a copper coin in the pocket of the only garment he had on, which he quietly dropped through the crevice. Next, in a mysterious manner, a handful of rice was deposited in another receptacle. Standing before this unknown god, he softly clapped his hands together, and folding them on his breast the little worshiper bowed his head, while his lips mumbled forth a prayer. A second time he went through the ceremony, while the tears trickled down his brown cheeks.

I have been in the church La Madeline, in Paris, where the most aristocratic and refined people of the French nation bow in solemn worship before the cross; have seen the people in their prayers and supplications at the Notre Dame, also in many of the grand old churches of England; have seen the Buddha and Shinto priests in the rich, gold-carved temples of Shanghai, China, Kyoto, Nikko and Tokio, Japan, dressed in fantastic apparel; listened to them chant prayers to their gods of wood, stone and precious metals; and have heard Edwin Booth and Lawrence Barrett read some of their most tender lines, but none of them touched my heart or brought the tears to my eyes as did the worship of that poor little half-naked Japanese boy at Shimonoseke.

Tourists may laugh and scoff at the heathen, but here was true simplicity of worship in its most humble form. I have been taught from a child that where there is no light there can be no condemnation. Who can tell but that simple prayer went direct to the throne of grace rather than to that carved god of wood,

and was answered by our Heavenly Father, the creator of heaven and earth. He not only holds the destiny of nations in his hands, but observes the sparrow when it falls to the ground.

Let us hope that the day is near at hand when the dark clouds of superstition will fade away, so that this industrious and intelligent people will see the beacon light, also hear and be converted to the gospel truths that will put them in the path that leads to God, with the blessing of eternal life.

Salt Lake City, Utah.

VIEWS FROM THE PROPHET JOSEPH'S BIRTHPLACE.

The two views presented herewith, and kindly given to the ERA by Elder Junius F. Wells, are taken from the memorial cottage at Sharon, Vermont. The one showing the deer under a tree is a snap shot from the veranda, and shows Alvin's Peak to the southeast of the monument. There were four other deer in sight but so hidden among the trees that they do not appear in the engraving. There have been a few head on the premises all the time, and they appear to be increasing. As many as seven at one time have been seen near the cottage. Under the restrictive game laws of the state of Vermont, which permits an open season of only five days at the end of October, the white-tailed deer have become very numerous. Even with such severe restrictions, the report of the state game warden for last October showed that about seven hundred bucks were killed during the five days.

The other view is of the lily-pond which has been made at the foot of the lawn, lying to the southeast of the cottage and monument. In it are two fountains, the water being piped from springs nearly a mile distant. There will be planted some Japanese pond lilies before summer, which will make a very attractive feature of the landscape. In the left hand upper corner of the engraving is the hill called the Patriarch, from the top of which a most comprehensive and beautiful view of the landscape of Vermont is obtained, including the summits of the whole Green Mountain range, from Mount Mansfield to the north, clear down to Askutney in the south.



Birthplace of Joseph Smith the Prophet—Alvin's Peak—and Deer.



Birthplace of Joseph Smith the Prophet—The Lily-Pond.

WHO WROTE THE PENTATEUCH?

BY A. A. RAMSEYER.

In a general sense, the books of the Old Testament may be classed under three headings, *viz*: the Law, the Prophets and the History. The first division, containing the first five books commonly attributed to Moses, is not a mere collection of laws, it is an historic and a prophetic, as well as a legal work. Have the Latter-day Saints any good reason to believe that Moses wrote that collection of five books called the Pentateuch, apart from the traditional authority created by the fact that his name is, in the Bible, written or printed along with those books? Yes; for we have the word of the Lord on that subject.

But first, let us analyze the Pentateuch. The first book, Genesis, is the book of beginnings: the creation is dealt with, the origins of nations, of languages, the migrations of the heads of the respective peoples. It traces history from its source, not profane history, it does not deal with military heroes, but it speaks of the divine purposes of the creation, the fall of man, the promise of a Savior to work out the redemption of man and of this earth. One noble character is depicted, his life is told with simplicity, yet with enough details to show his trials, his struggles, his achievements and his worthiness to be chosen as the Father of the faithful. Thus Abraham, the friend of God, links Adam and Noah to Jacob and his twelve sons. The inner plan of Genesis is evidently "to exhibit the election and preparation of a special people for a great purpose."

Exodus, the second book, recites the phenomenal growth of the children of Israel in Egypt, their oppression and their deliverance. Exodus means departure; they were to depart from the

midst of an idolatrous, cruel nation, to become the ransomed of the Lord, a peculiar people, "a peculiar treasure, a kingdom of priests, a holy nation" (Ex. 19: 1-6). God established his covenant with them, descending on Mount Sinai, and giving them his laws. Israel has thus become a consecrated nation, destined to become the repository and the custodian of the word of God to successive ages and to far off nations. Hence, its separation and its departure from Egypt.

The third book, Leviticus, is the "Book of the Law of the Priests." It is entirely taken up with rites, regulations and ceremonies committed to the priests and to the people for their guidance. The higher law with the higher priesthood being rejected of the people, the lower, Levitical, law is given, with the lesser, Aaronic, priesthood to administer in the same. Israel is shown how to become a holy people by abstaining from certain things and by doing certain acts. The great atoning sacrifice of Christ is constantly brought to their remembrance in their sacrifices of clean animals; for "without shedding of blood (there) is no remission" (of sins) says Paul, the great exponent of the Mosaic law.

Numbers, the fourth book, takes up the wanderings of Israel in the wilderness. The people is numbered preparatory to their desert march during thirty-eight years. The old murmurers who longed for the flesh pots of Egypt died out. A new generation, undefiled by idolatry, unacquainted with the debasing worship of Apis, hardened and invigorated in their bodies by their long sojourn in the open air of the plains, and by the unavoidable observance of the Word of Wisdom, arose from the degraded positions of slaves to that of prospective conquerors of Canaan. The sons of the desert had prepared themselves through their physical, mental and spiritual training for the founding of a great empire.

Deuteronomy—the repetition of the law—opens in the plains of Moab, just previous to entering Palestine. Moses exhorts the people to faithfulness, recounting the goodness and guidance of God, laying down the statutes and judgments to be observed in the promised land—Joshua is appointed leader, Moses being permitted only to view the Holy Land. But before leaving them, he solemnly warns them that the Lord will raise up a prophet from among

them, in whose mouth shall be the word of God; unto him they shall hearken (Deut 18: 15-19).

If Moses had written but these few (five) verses, he would have expressed all that the law intended or was aiming at, as we are told by Peter (Acts 3) and Paul (Hebrews chapters 9 and 10, and II Nephi 11: 4). Israel was a holy nation, a kingdom of priests, and the law, delivered to them by Moses, was a schoolmaster leading to Christ. They were to receive the High Priest when he came to his own, for this was the intent and import of the law. Now did Moses really write this passage, embodying, as we have seen, the whole purport and intent of the law? Yes; for the Book of Doctrine and Covenants tells us, "And upon them that hearken unto the voice of the Lord, shall be fulfilled that which was written by the Prophet Moses: that they should be cut off from among the people" (Sec. 133, called the Appendix). Thus said the Lord, forever putting his seal and testimony upon the law, *viz.*, the Pentateuch, a most perfect literary production, historically, prophetically, or legally, if we but consider its inner plan and its intent.

When an artist has finished a masterpiece, he does not need to tell us in so many words what he intended to paint, to write or to chant. It is childlike to write under a picture, this is a lion, a horse, etc. The artist needs but the appreciative eye or ear to have his production understood and judged; what he at most needs do, is to sign his name, or put his seal in some corner of his painting. In the case of the Pentateuch, the Lord himself placed an everlasting, unmistakable seal upon it, when he declared in the Appendix that Moses wrote that warning prophecy to Israel. The intent of the writer and his identity are at once made manifest.

But in the Pearl of Great Price we have far greater testimonies that Moses is the author of the Pentateuch, as the following references will show.

Book of Moses 1: 1, "The words of God, which he spake unto Moses at a time when Moses was caught up into an exceeding high mountain."

Ibid 1: 23, "And now of this thing [Satan attempting to deceive Moses] Moses bore record."

Ibid 1: 40, 41, "And now, Moses, * * thou shalt write the things which I shall speak. And in a day when the children of men shall esteem my words as

naught, and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee, and they shall be had again among the children of men."

Ibid 2: 1, "The Lord spake unto Moses saying, Behold I reveal unto you concerning this heaven and this earth, write the words which I speak."

Ibid 4: 32, "And these are the words which I spake unto my servant, Moses, and they are true, even as I will."

The preceding passages clearly prove that Moses was taught of the Lord concerning the creation and the fall, concerning Jesus Christ and Satan also, and that he wrote what he was shown and what he was told concerning the primitive history of our race and of our planet. He saw God face to face, and God spake unto him.

It does not follow, however, that Moses wrote down all of Genesis from what he was told and shown in that vision. We are told a little further in the Book of Moses (chap 6: 5-8):

And a book of remembrance was kept, in the which was recorded in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

And by them their children were taught to read and write, having a language which was pure and undefiled.

* * * and a genealogy was kept of the children of God. And this was the book of the generations of Adam.

Thus a historical and genealogical record was kept, we are informed, from the days of Adam on. Josephus, on the other hand, says concerning Seth's children that they were virtuous like him, and had a knowledge of astronomy, and that they wrote their discoveries upon some pillars of brick and stone, to preserve that science from oblivion. If they wrote upon stones they doubtless had metals, hence they would, as did Nephi, record their astronomical science on metal plates. What, then, became of those records? Abraham tells us:

But I shall endeavor, hereafter, to delineate the chronology running back from myself to the beginning of the creation, for the records have come into my hands which I hold unto this present time. * * * *

But the records of the fathers, even the patriarchs, concerning the right of priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as

they were made known unto the fathers, have I kept even unto this day. (Book of Abraham 1: 28-31.)

Modern investigators of the Pentateuch agree that Moses had certain records from which to draw while writing his five books. Evidently the ancient records which Abraham had received from the fathers, even the patriarchs, with the priesthood, were by him transmitted to Isaac, and from Isaac to his faithful son Jacob; these records, as was the case with the Nephite records, were certainly handed down to the religious leaders of the people, and finally to Moses. In this manner Moses was enabled to write the Pentateuch by the help of three infallible means; *viz.*, first, by the help of the personal revelations of God to himself; second, by the help of the ancient record, reaching back to Adam; and third, by actually seeing the historical events in which he was an actor himself. Is there, indeed, a historian who has been more signally favored in thus having access to first hand material and evidence? The Latter-day Saints have thus every assurance that Moses was the writer of the five sacred books bearing his name.

But what of the Babylonian records concerning the creation, the fall, the flood, etc.? Well, what of them? The Babylonians had a written language, too, and they would naturally desire to transmit to their posterity a knowledge of the past, as far as the memory of their fathers had been able to retain it, and as far as their minds were capable of grasping the mighty truths handed down; but a third element must be taken into account, in judging historical records, *viz.*, the personal bias of the writer. Neither the religious faith, nor the system of ethics of the Babylonians, could compare with the pure faith and the sublime code of morals inculcated by Moses, therefore it is easy to understand why pagan deities, in their record, take the place of Jehovah and his associates, and why the Babylonian account of the early world's history, although supporting in the main the Mosaic account, is marred by childish traits. To suppose that Moses drew inspiration from those heathen records, would be equivalent to claim that our sun and our moon derive their splendor from the weak starlight that greets our eyes at night. Let rather those Babylonian records be as the twinkling starlight which diminishes the darkness of the night when no moon shines; let the moon, with its rich,

mellow light typify the Biblical account of the beginnings of man and earth; then think of the splendor of the rising sun as representing the flood of light thrown upon those subjects by modern revelation, and you would have an adequate idea of the comparative value of these three different sets of records.

Forest Dale, Utah.

EASTER SONG.

(For the Improvement Era.)

'Tis at the faintest flush of dawn,
I come with noiseless tread,
I brush away night's cloud of gloom,
And peer within the darkened tomb,
To see him 'mong the dead.

The sepulcher—securely sealed—
Is strangely open wide,
And there, within, two angels sit—
How wondrously my sunbeams flit—
The Lord is not inside.

Who rolled away the ponderous stone,
That I might enter in?
Who dared to break the guarded seal?
Now I the darksome place reveal—
No body lies within.

The Lord is gone! O, come and see!
Behold, his bands are riven;
I am the Resurrection Morn,
The winding sheet aside have torn,
By the decree of heaven.

My day of triumph! Earth is mine,
Inhabitants and all!
Death, I undo—he reigned before—
All power is Christ's forever more,
And he the dead will call.

The Lord is risen! O soul, rejoice!
Twine evergreens for aye;
And lilies' perfume sweet distilled
Breathes o'er the world with rapture thrilled,
This Resurrection Day.

Salt Lake City, Utah.

LYDIA D. ALDER.

THOUGHTS OF A FARMER.

BY DR. JOSEPH M. TANNER.

VI.—INEQUALITIES.

Matching teams on a farm is often a very difficult task. In the first place, there is, of course, the question of size. A large horse and a small horse never look well together. Pride sometimes suggests that the horses be of the same color; and yet, size and color and age may be very imperfect standards for matching a team. One who is not familiar with horses may ask what difference does it make, after all, if one horse is a little stronger than another, or a little slower.

Now, what the farmer is after is real service, service that can be performed at the greatest possible advantage. He wants his horses suitably matched, for sometimes it happens that one horse is killing himself when matched to another horse that is growing fat. One horse has high life, the other is lazy. If you strike the lazy horse, the high-lived one is thrown into a fit of excitement, and wastes his nervous energies by jumping about in a state of fear. It can be easily comprehended how one of the most important items on the farm is a well matched team, without which the work is often retarded and there is a constant loss.

How true the same principle is in the life of man. Men are not only often illy matched, in the midst of their fellowmen, but they are often unevenly yoked to the peculiar circumstances of their lives. Some say we are the creatures of circumstances, but that is only partially true; for many men have the ability to rise above the unfavorable conditions that surround them. A man's environments may be dreary and lazy while he is possessed of ex-

traordinary energy and aptness. A man's home surroundings may be quite out of harmony with the tenor of his own life. While he is a part of the family life into which he is born, there is often in him a spirit of progress and a power of thought that make him wholly unlike the rest of his family.

Men suffer from inequalities of association and environments, just as an animal in a team suffers from a lazy horse beside him. The high spirited animal is often worn out and made useless at an early age by the excessive work which the inequality puts upon him, or may become lazy by being held back constantly. So in life men fret away their energies and spirit because they are constantly trying to lift their surroundings to the plane of mental and spiritual activity which they occupy. Again, men often become dull and unambitious in an atmosphere of calm indifference to the higher duties and higher life of man.

The service of the horse may be improved by the judgment of a wise and skilful master who matches and rematches his team with a view to the highest economy in farm labor. But horses are often forced to work in their unequal conditions by a dull and indifferent master. So in the life of man. One set of conditions regulate and correct, while another set of circumstances leave a man just where it found him. The horse is not a free agent; a man is; so here analogies cease. Men hitch themselves up, match themselves with their fellowmen and with various conditions of life. How easy, then, it is to see that we should be good and wise teamsters in driving ourselves, as in driving animals.

We should aim to match ourselves with conditions that prompt and lead us to a higher and a better life. If the circumstances which surround us are hopelessly bad, or wholly out of harmony with the progressive nature of our lives, we should abandon them and seek new ones. In our associations with our fellowmen we should avoid the deadhead and the indifferent man. We should seek those who have gait that we are capable of taking, so that our march in life side by side with our associates may be a victorious march—a march of conquest and strenuous activity.

Every thoughtful man will naturally study his surroundings; he will soon learn whether they are in harmony with his own purposes and ambitions in life. He will find out, if he can, if there

is advancement in the spirit of his environments, if the life about him is one of growth. He will want to know whether it is possible for him to aid that growth and in turn be aided by it. He knows that if he is to have good, strong, vigorous lungs that will impart vitality to his whole body, he must breathe the pure and healthy atmosphere. If there are stench about him, he will either remove them or remove himself to a healthier and purer spot of earth; for he knows that no man can render the best and highest service of life of which he is capable if he be unevenly yoked with men or circumstances. Men ought to feel that in their associations they are well matched, that they can work in harmony; for they must realize that if improperly matched they may either become lazy and indifferent themselves or fret their lives away to no useful purpose.

Lastly, there is implanted in the heart of man a faith in secret promptings and divine guidance. Men of sublime faith feel that God is over all. They study his purposes and seek to place themselves in harmony with them. They have an ambition to match themselves with divine influences whose uplifting power will carry them up to a higher, purer, and more useful life. They would place themselves in partnership, even though their interests be small, with an Allwise Being. They firmly believe that if they are in harmony with the higher spirit of life, a divine voice will call them to those vocations and duties of life which by nature and effort they are best fitted to accomplish. Men of such faith feel that over and above them is a wise and skilful teamster who both guides and calls. Men who thus cultivate a sublime faith, and respond to its promptings, are most likely to find themselves evenly yoked in life with both men and conditions.

If we would do our best, we must be evenly matched and so matched that there is a constant struggle not only to hold our own but to make headway. We should feel an inspiration from our surroundings and aspiration in the presence of our associates. By thus matching ourselves well in life, we not only render our own best and highest service, but we help others to do the best that is within them. Our life, then, has a double purpose, our service a double importance. Lastly, "be ye not unevenly yoked."

Alberta, Canada.

WHICH ARE YOU?

BY J. C. HOGENSON.

There are two kinds of people on earth today,
Just two kinds of people, no more, I say.
Not the sinner and saint, for 'tis well understood
The good are half bad, and the bad are half good.
Not the rich and the poor, for to count a man's wealth,
You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift flying years,
Bring each man his laughter and each man his tears.

No! the two kinds of people on earth I mean,
Are the people who lift and the people who lean.
Wherever you go, you will find the world's masses
Are always divided into just these two classes.
And, oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil up the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

E. W. W.

As I notice people day by day, I have come to the conclusion that the words of the poem quoted are true. There are few who get out and do things for themselves. There are few who do not depend upon others for their ideas and suggestions.

The lifters are those who work by example as well as by precept. They are not afraid of work, but will roll up their sleeves and not cease to work until the task is completed. The lifters are leaders of men, while the leaners are only followers.

The leaners are those who constantly depend upon others for their guidance. Those who have no mind of their own, and are

always saying what they are going to do, but never do it. They are those who always ask how things are done and who imitate the deeds of other people. What little they do is done with no improvement over old ways, and no interest. They are those who shirk every duty and responsibility whenever it is possible for them to do so.

We have both lifters and leaners in all classes of society. To which class a person belongs can very readily be seen from his daily conduct, and from the interest he takes in his daily tasks. Those who go at their work merely because it is the desire of someone that they should do so, and who otherwise have no interest in what they do, are surely leaners. Those who depend upon their fellow-men to solve every difficult problem for them are heavy leaners. Those who take no part in the activities of their surroundings, and who think themselves the only important personages who need to be considered, are leaners, and even hangers back for the advancement and progress of the community in which they live.

On the other hand, those who have fully made up their minds to advance and to make themselves better fitted for the great duties of life; those who make sacrifices for the acquirement of knowledge, and who make the best possible use of every moment, are the great lifters in life. These are the ones who will make the world better for their having lived.

Let us be lifters and not leaners, in this world, and thus grasp every opportunity which comes to us, and develop it to its fullest extent. No matter if we do have to get out of the rut which others have made. You will find that the ruts are always at the bottom of the hill, while the top is very seldom treaded upon.

The poet Whittier has truly said:

“Better to stem with heart and hand
The roaring tide of life than lie
Unmindful on its flowery strand,
Of God’s occasions drifting by.
Better with naked nerve to bear
The needles of a goading air,
Than in the lap of sensual ease, forego
The God-like power to do, the God-like aim to know.”

Salt Lake City, Utah.

THE LAW OF TITHING.

BY E. A. GUSTAVESON.

Among them all, this principle of the gospel seems to be most difficult for some to understand and obey.

The great patriarchs Abraham and Jacob seemed to understand the importance of this principle, and gave heed to it. The Lord gave Moses instructions for the children of Israel on Mount Sinai as to what he expected of them, in this regard.

And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it, and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. (Lev. 27: 30-33.)

In II Chron. 31, we read of the Israelites being so free with their tithes and offerings that their storehouse was filled almost to overflowing, wherefore the Lord blessed them so that they all had in abundance. Coming down to the days of Malachi, we find the people had become negligent and disobedient in this regard, but still they are promised blessings, if they will repent and turn unto the Lord again, for he tells them through his prophet:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3: 8-10.)

The Savior repeated these same words of Malachi to the Nephites when he visited them upon this western continent. (III Nephi 24.) Then, referring to instructions given direct from the Lord in this dispensation, we are told, in words plain and simple enough to be understood by all, to prepare ourselves that we may not be cast with the wicked when the great day of burning cometh, and even the names of those who profess to be the people of God, and

do not obey this law, shall not be found written on the records among those who keep the commandments of God. (Doc. and Cov. 85: 3-6 and also 64: 23-24.)

Not knowing the exact amount the Lord required from his people, the Prophet Joseph inquired of the Lord and received the following:

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord.

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the Stakes of Zion. Even so. Amen. (Doc. and Cov. Sec. 119.)

We here receive a clear understanding that it is the Lord's command, and not man's, that we should pay tithing, and that it shall be a "standing law forever." The Lord does not change his laws or his promises, and if he would open the windows of heaven in the days of Malachi and pour out blessings upon those who kept his commandments, then he will likewise pour out his blessings unto us in these days, if we are faithful and true to his laws and commandments.

The Lord cursed the earth for Cain that it would not yield forth its strength unto him. So, also, he can bless the earth that it will yield forth in rich abundance to his people. When the Lord told the people through Noah that he would send a flood over the earth if they did not repent, he meant every word of it. When he tells us in these days to obey the law of tithing, he means just what he says. Let us not reject his counsel, and so have our lot cast with the wicked, but rather render obedience to it that we may have a claim on the Lord's richest blessings and a crown with the righteous in the kingdom of our heavenly Father.

Big Cottonwood, Utah.

A LESSON FROM LINCOLN.

BY HON. WILLIAM W. WILSON.

[Utah is well in the front rank of the states that provide good school facilities for her children. The substantial and commodious school buildings that exist here, and are being increased in number as required, are a prominent feature of our life. One of the best equipped of the public school buildings yet erected in the state is the fine edifice just completed by the Jordan school district, in Salt Lake county, at the head of Main street, Sandy City. In its outside aspect, the building presents an imposing appearance, and from its site on the slight eminence where it is built, it commands a magnificent view of the Salt Lake Valley, covering almost the entire course of the Jordan river and a large area of Great Salt Lake. In its internal arrangements are incorporated the most modern facilities for school work.

This building was dedicated on the evening of Wednesday, February 12, with



New School House, Sandy, Utah.

appropriate exercises, which were witnessed by a large concourse of people from various parts of the school district. A feature of the occasion was the presentation of a beautiful bust of Abraham Lincoln—the date being the anniversary of Lincoln's birth—by Hon. William W. Wilson, Mayor of Sandy City. The address of presentation contains a timely lesson from the life of the great Lincoln. —EDITORS]

On an occasion such as this, how pleasant it is to greet these children, pupils in our public schools, their cheerful faces beaming with an intelligence that comes through the loving homes, happy hearts, and prosperous circumstances of a people who rank in the forefront of the civilization of our time.

In such a realization as the present must bring to every contemplative mind, well may we exclaim, "Blessings on the blessed children," and in our inmost souls echo and re-echo to that prayer a fervent "amen and amen."

Our hearts are filled with love for these school children, and we are eager to bless them; our hearts are filled with the love of home, and we desire to augment the happiness there; our hearts are filled with the love of our state, and we wish to add to its welfare and influence; our hearts are filled with the love of our country, and we pray and work earnestly for its continued success, and honor, and glory. And because we love our country, our state, our homes, and our children, we erect these commodious and convenient school buildings and give to our public school system the best of every force for good that comes within our control.

Not the least of the forces for good, from which we draw for the attainment of our desires, is the example of those great and noble men and women whose career in life has been for the uplifting of their fellow-beings. Every schoolboy and schoolgirl who respects himself and herself and hopes to be or do something that is worthy of commendation, has pride and joy in reading and learning of those great and good men and women. The real story of such lives is more entrancing than any mere fiction can be, because of the truth therein that brings it home to our souls. The poet therefore reaches our hearts in saying to us:

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints that perhaps another,
Sailing o'er life's dreary main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

The schoolboy who reads the life-story of one such great man has a desire to read the life-story of others. It gives him joy, it gives him hope, it gives him real activity. And there are plenty of such life-stories in the experience of our beloved nation. We wish you to read them because of the enjoyment, and inspiration, and blessings they bestow. We bring them to you in books and in speeches, in song and in prose. We bring them to you in the highest and best art of the painter and the sculptor. We bring them to you in the thunders of our salutes on the nation's birthday. We bring them to you in the sweetest and most thrilling music of our national hymns. We bring them to you in the sweeping rivers, the far-stretching ocean coasts, the fertile valleys and plains, and the grand mountain ranges that, through their influence, have been made subject to the useful and beneficial dominion of the liberty-loving and liberty-enjoying American people.

Because of this time and occasion, it is my humble pleasure to bring to you one of these life-stories that has wielded a memorable influence upon us all, through its influence upon the very existence of our nation. The form of presentation is one that I trust will be a beautiful and continual reminder of the strongest lesson of that great life. It will be visible to you every school-day, as you view in these halls the bust of one of the greatest of Americans, whose love of right and of country was stronger than love of life itself. In its material composition this bust may be inanimate, but in the features it displays, and the history with which it is clothed, it is an example of living, loving, enduring patriotism and manhood of which every man and woman, every boy and girl, well may be proud beyond expression in words.

Just ninety-nine years ago today, there was born in a country home in the state of Kentucky, the baby boy whose greatness in life as a man became to us a gem of priceless value. The boy's grandfather, whose name he bore, was shot and killed by an Indian, while at work in his cornfield. At that time, the boy's father was only six years old. Then, when the boy was but nine

years of age, his mother died. She was a good, a very good, woman, and had taught him to understand at least three important maxims which impressed him through life; these were, never to swear, never to drink liquor, and never to lie. Obedience to his mother's counsel laid the foundation of his subsequent greatness.

This boy had little opportunity for school training, but made the best of what he had—less than a year in all, in the school-room. He worked, and worked hard, and did it willingly; and with it he thought, and thought hard. The boy who does not think, and think well, never becomes a great man. This boy did his thinking well, as he did his work. He was a deckhand on a Mississippi river flatboat, and when the family moved to Illinois, he split the timber for a log cabin which he built, and enclosed ten acres of land with a rail fence of his own making. And he read the life-stories of great men, as each of you should. One of these was the life-story of George Washington. He also read of the great and good men of whom the Bible tells. Even though not in school he continued to study, and studied hard, thus gaining a really good, practical education. It aided in making him a leader among men.

He loved his fellow-men, and he disliked tyranny. In those days, a class of people in this nation was held as slaves. He hated slavery; and by his courage, his energy, his clearness of thought, and his determination in upholding that which he conceived to be right, he became the central figure in his state, and later in the nation, among those who actively opposed slavery in the United States. He gave this maxim:

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

How grand is the principle he thus declared! How close to every boy and girl, and to every one here! He dared to stand for the right, and none could drive him from it. Many adversaries tried to change him, but he would not swerve from his place. He worked hard among the people, and brought many thousands to his way of thinking, because he convinced them he was right.

His greatness was because he determined to learn the right, and when he did learn it, he would not turn away, but implicitly

trusted Almighty God for the victory and his vindication. When he was elected to be the President of the United States, his love for the right, coupled with his sublime trust in the Supreme Ruler of the universe, made him the great emancipator of the Negro race in this land; but farther still, it made of him the splendid leader whose courage, energy, determination and ability were such patent factors in maintaining the American Union as one nation—undivided and not to be divided—and thus preserved to us the opportunity of our national development as it is today.

At the close of his second inaugural address, given in March, 1865, he used these words:

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds: to care for him who shall have borne the battle, and for his widow—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

It is this lesson of standing squarely, bravely, and boldly for the right, with perfect confidence in God that the right will win, that I wish to impress upon you—it is the lesson which the very appearance here of this bust will impress upon all of you who know the history—by bringing you almost to the real presence, and telling to you the life-story of that great and noble man whose features and form it portrays, Abraham Lincoln, that honored, loved and martyred President of the Republic, whose ennobling example should be made a part of the life of every boy and girl who enters the portals of our American public schools.

Sandy, Utah.

THE RESURRECTION

“Tell us, Mary, what you see on the way?”

“I see the sepulchre of the living Christ, and the glory of the resurrection.”

“To know One risen from the dead, to feel the life once reaching only a handful of folk on a strip of land by the Mediterranean, now filling the world and leading men everywhere is to know that as surely as spring follows winter, so surely does life follow death.”

THE MISSION OF OUR MASTER.

(For the Improvement Era.)

[Read by the author, at the Latter-day Saints' Easter services, Park City, 1907.]

In Bethlehem long years ago, there came unto this earth,
A child of light, a child of love, a babe of lowly birth.
A star appeared in heaven so bright, and shepherds, watching flocks at night,
Heard heav'nly angels' songs.

They sang a song of love and praise, proclaiming peace and joy;
Salvation free to all the earth, through the mission of the boy.
The wise men gathered from afar; they traveled, guided by the star,
To see the promised child.

'Twas he the prophets said would come, a wicked world to save,
And he that ere his work was done, won victory o'er the grave.
As Savior of the world he came, among his own he had no claim,
No place to lay his head.

His life on earth was free from sin, he marked the sacred way,
That all may gain eternal life who do his laws obey.
His mission was of peace and love; he taught us all to look above;
He taught us how to pray.

With scoffs and scorns and ridicule, the wicked men of earth
Did crucify our Lord and King; they did not know his worth.
A crown of thorns upon his head; a cruel spear-thrust in his side,
And thus the Christ he died.

His mission ended here on earth, he went to other spheres,
And taught the gospel plan to those who lived in former years.
In Paradise, he made it plain, repentant sinners still may gain
The boon of endless life.

And this his mission, briefly told: peace, sacrifice and love;
That through his labors here below, we gain a heaven above.
For Adam fell that man might be; then Jesus died and set us free,
To live eternally.

DAVID E. SEAMONS.

Park City, Utah.

THE BOY PROBLEM.

BY DR. E. G. GOWANS, JUDGE OF THE JUVENILE COURT.

IV.—AN IDEAL.

The solution of the boy problem is not to be brought about by any one of the environmental elements mentioned in preceding articles, but by a proper co-operation of effort on the part of all concerned. Unquestionably the home is the most important factor, but that alone cannot solve the problem. The school is weighted with responsibility in the matter; so, too, is the community. All of these—the home, the school, and the community, must co-operate and work together in order to secure anything approaching perfect results.

It is an easy matter to theorize, but distinctly difficult to achieve practical results. Concerning the home, the writer has repeatedly said that we need better parents, and has been subject to some friendly criticism for advocating this idea. By way not of apology but of explanation, let me say this: Parenthood has been denominated a profession, and it is the greatest of all the professions. Any profession demands certain educational qualifications. One who lacks those qualifications is a poor member of the profession. A man may be perfect from the moral standpoint,—may be honest, truthful, charitable, devoted to the right, full of integrity, obedient to all religious requirements, fervent and prayerful, in his home life, and yet be a poorly qualified member of the medical profession, for example. And in a similar way, a man may possess all of these good qualifications, and many more, and yet know nothing of the psychology of child life, the stages of development through which one passes from childhood to adult life, the home causes of juvenile delinquency and how to remedy

them, the value of physical activity, the necessity for real companionship, and a host of other things, the knowledge of which is part of the educational qualifications for fatherhood; and he would be, therefore, a poorly equipped member of his profession. A woman may possess similar characteristics, from the standpoint of morals—that is, be thoroughly good in every fiber, and yet know nothing about child life, the care of children, the home care of the sick, proper food for a growing boy, personal hygiene, the clothing of children, and so forth. Now what is contended is that in addition to a good moral character, there should be possessed by every member of the profession of parenthood a good common sense preparation for the duties of fatherhood and motherhood—that is, *there should be better parents*. Now this better preparation for parenthood should be given in the schools of high school grade, because 95 per cent of all the students of such grade never go beyond the high school in their educational preparation for life, so it must be given here, if it is to be really effective. At the close of this article appears an outline of a high school course which, so far as it has been worked out at this time, represents the writer's idea of a course for girls in homemaking. A similar course could be worked out for boys, one that would give a good training in the mother tongue, mathematics, history, and probably one modern language, with enough of elementary science, psychology, anatomy and physiology, home sanitation, personal and household hygiene, to give a good mental discipline. This would furnish a fairly adequate preparation for parenthood, and at the same time contain the essentials of a well rounded high school course. During this time the boy should also be trained in some form of handicraft, for every man should have a trade—every man should be capable of industrial usefulness. Such a course would be a better preparation for parenthood than young men are usually encouraged to take. The high schools of the present are far wide of the mark in preparing young men and women for life, and will be so as long as the ninety five per cent who never go farther are asked, sometimes compelled, to take the same course as that provided for the five per cent who go on in college work.

It is to be hoped that some one at least of the schools among us which are doing high school work will become enthused with

this ideal of furnishing an adequate preparation for parenthood. The writer feels certain that there is an immense educational opportunity in such a field to achieve something distinctive and of the highest value. A chance for some educator at the head of a high school to hold up and emphasize this ideal of better fatherhood and better motherhood, and set before his institution the task of furnishing the proper educational equipment therefor.

Such an institution would make a vigorous and lasting impression on present-day educational ideals, and help to redeem the schools generally from the tyranny of the past, under which they labor.

Too much emphasis cannot be placed upon the idea of a proper co-operation among the various elements in the boy's environment. Just how this concerted action on the part of the home, the school, and the community is to be brought about is difficult to state, but certainly we would all work more effectively and with better understanding of each other if this new yet old ideal were properly emphasized: That the great underlying purpose of our existence as individuals and as a race,—the purpose of all institutions, both human and divine,—is to bring children legitimately into the world and bring them to their fullest maturity. With an ideal of this kind we would give more thought and labor to the care and culture of men and women. More effort would be made to bring into harmonious working the various elements in the environment of the growing boy,—the man who is to be. Our system of education would furnish a more adequate preparation for parenthood. Fathers and mothers would be better prepared to do their full duty. The schools would provide for the physical activity of the boy. There would be established special schools for those who, being above or below the average, need individual attention. The incorrigible boy would be studied scientifically, carefully. We would not then confine boys in penal institutions without giving them the full benefit of a careful examination,—physical, mental and moral. There would be proper and intelligent co-operation between the home and the school. The community would not then permit adult men and women to engage in businesses that introduce dangerous elements into the boy's life. Merchants, for example, would not be permitted to sell tobacco and liquor to boys.

Messenger companies would be compelled to employ only men. Pool halls would not flourish on the money received from boys for the sale of stolen junk. Every boy of school age would have a fair chance to finish at least the eight grade of the public school work, and if his parents were too poor to provide for him during this time, then the community would do so.

Truant boys would be so carefully studied that we would be able to adapt educational means and methods to their individual needs. Teachers would know more of the boy's physical possibilities, and look more carefully after his physical welfare. We would all recognize the high value of preventive work as contradistinguished from the curative work. Not only would there be a concerted effort to protect the young from contagious diseases, but there would be an equally vigorous effort to protect them from moral disease which is the more malignant. Wise laws would be enacted and enforced looking to the protection of the young. All parents would study with care the period of youth, and would begin to realize that "youth needs repose, leisure, art, legends, romance, idealization, and in a word—humanism, if it is to enter into the kingdom of man well equipped for man's highest work in the world."

HIGH SCHOOL COURSE FOR GIRLS.

FIRST YEAR.

	Hours		Hours
English.....	5	English.....	5
Physical Geography.....	3	Physical Geography.....	3
French or German.....	4	French or German.....	4
Domestic Arts.....	2	Domestic Arts.....	2
Drawing.....	3	Drawing.....	3
Optional.....	3	Optional.....	3
	<hr/> 20		<hr/> 20

SECOND YEAR.

English.....	5	English.....	5
French or German.....	4	French or German.....	4
Anatomy and Physiology.....	3	Anatomy and Physiology.....	3
Domestic Arts.....	2	Domestic Arts.....	2
The House, Plan, Decoration, etc....	3	Household Management.....	3
Optional.....	3	Optional.....	3
	<hr/> 20		<hr/> 20

THIRD YEAR.

English.....	3	English.....	3
History.....	3	History.....	3
Household Bacteriology.....	4	Household Chemistry.....	4
Food, Dietetics, Cooking.....	5	Food, Dietetics, Cooking.....	5
Domestic Arts.....	2	Domestic Arts.....	2
Optional.....	3	Optional.....	3
	<hr/>		<hr/>
	20		20

FOURTH YEAR.

English.....	3	English.....	3
Psychology.....	4	Education.....	4
Household Hygiene.....	3	Personal Hygiene.....	3
Home Nursing.....	4	Home Nursing.....	4
Botany.....	3	Embryology.....	3
Optional.....	3	Optional.....	3
	<hr/>		<hr/>
	20		20

NOTE 1.—The three hours of optional work each year should be devoted to theological instruction or other work in morals and ethics.

NOTE 2.—Gymnasium work required throughout the course.

Salt Lake City, Utah.

THIS EARTH OF OURS.

(*For the Improvement Era.*)

This earth of ours,
It is God's park wherein his children play,
Wherein they pluck the mullein and the may,
And sweet forget-me-nots that bloom for aye.

This earth of ours,
It is God's workroom where his children toil,
Shrinking white souls from sight of them that soil,
Dying for bread in sight of them that spoil.

This earth of ours,
It is so full of smiles and bitter tears!
Ah, but the Master sees, the Master hears,
And pleads: Keep fresh and lovely with heart's love
This earth of ours.

KATE THOMAS.

New York, N. Y.

THE WORLD'S GREAT RELIGIONS.

BY PROFESSOR LEVI EDGAR YOUNG, OF THE UNIVERSITY OF UTAH.

ZOROASTRIANISM.

A new catholicity has dawned upon the world. All religions are now recognized as essentially divine. They represent the different angles at which man looks at God. Questions of origin, polemics as to evidences, erudite dissertations concerning formulæ, are disappearing, because religions are no longer judged by their supposed accordance with the letter of the Bible, but by their ability to minister to the wants and fulfil the aspirations of men. The individual, what can it make of him? As it raises or debases, purifies or corrupts, fills with happiness or torments with fear, so is it judged to accord with the Divine will. The credentials of the Divine origin of every religion are to be found in the hearts and lives of those who believe it. The old intolerance has disappeared, and the old indifference that succeeded it, has well nigh disappeared also. The new tolerance of faith recognizes as divine all the creeds which have enabled men to overcome their beastial appetites with visions of things spiritual and eternal.—*Universal Review*, December, 1888.

Creeds, causes, systems, sacred and profane,

True mixed with false, adored by minds sincere—

Think not 'tis error buoys them o'er the plain;

Truth is their life, their star, how wide they steer.

—ORSON F. WHITNEY.

We have been dealing with the religions of the East, Brahmanism, Buddhism, and Confucianism. We now turn our attention to a far different type of religious thought. The western world has given us the nations of progressiveness. India and China have remained for ages in their pristine hebetude, but on crossing into the valley of the Tigro-Euphrates, one comes in contact with a wholly new interpretation of life. The Persians were the first people of the world to have a well organized world-empire, which rose to a height of power and grandeur, and then sank into a state of decay.

The Persians are of the Aryan race, and, according to Bible

tradition, are descendants of Japheth. They settled in the valley of the lower Tigro-Euphrates, near the shores of the Persian gulf. They were purely a nomadic people, and at first became star-worshippers. Though essentially religious, we know little about them until the time of their great King Cyrus, who in the sixth century B. C. conquered the old empire of the Babylonians and sent the captive Jews of Nebuchadnezzar's time back to their native land. It is hard to tell why Cyrus opened his heart to the "chosen of God," but there were undoubtedly political motives behind it. And yet one thing is certain: there was a very close resemblance between the religion of the Persians and that of the Jews. Some believe them to have had one common origin far back in pre-historic times.

The Persians settled in a land that was extremely productive. They built proud cities and became a very independent and powerful people. Southern Persia is a land of roses to this day. The rose is a native of Persia, and possibly was introduced into western Europe, when Aristotle returned from the orient in the fourth century B. C. While China and India led a vegetative existence, Persia gave to the world a religion of light. The eastern religions, as we have seen, were purely subjective. That is, the *summum bonum* of life is found in self. The Brahman and Buddhist come to the state of absolute life through contemplation and prayer. With the Persians it is far different. Their religion is objective. Beyond self is the eternal, omnipresent, omnipotent universality, which is manifested in the Power of Light and the Power of Darkness. In other words, there are two influences without, that of Good and its antithesis, Bad. Ormuzd is the Lord of the Kingdom of Light; Ahriman, of Darkness. This is a pure dualism involving the soul of man in a terrific struggle throughout its career on earth. Persianism recognizes the absolute free will of man, by the exertion of which, man may rid himself of the influence of darkness and thereby put himself in harmony with the light. Through self-abnegation the Persian purifies his being, and at death he is taken to the All-in-All, for which he had been longing. He frames in his mind that same conception of Deity that Cyprian did in the great Spanish skeptical drama, *El Magico Prodigioso*. Cyprian was a devout student who longed for the

knowledge of the higher world, and in his famous reply to the demon, who is ever contending for Cyprian's soul, he says:

One soul, all hands, all vision,
Good supreme, supreme in grace,
One who cannot err, omniscient,
One the highest, none can equal,
Not beginning, yet beginner,
One pure essence, one sole substance,
One wise worker, one sole willer.
And though he in one or two
Or more persons be distinguished,
Yet the sovereign Deity
Must be one sublime and single,
The first cause of every cause,
The first germ of all existence.

Persianism in its fundamental surely resembles the old religion of Judaism; and it suggests the process of salvation as enunciated by the early church fathers when they taught the necessity of ridding the spirit of the restriction of matter, and "the rising above the realm of the particular and finite, and the retracing of our steps toward God." The Book of Job portrays the grand triumph of man over the influence of sin and Satan. In the end man may step into the "Light Eternal."

The Bible of the Persians is the *Zend-Avesta*, and is considered by most scholars of today as authentic. According to Professor Dr. Heern, formerly professor of history in the University of Goettingen, it stands as "a genuine monument of antiquity." The date of its compilation is unknown, but it undoubtedly belongs to a period coming before the age of Nebuchadnezzar, the great Babylonian conqueror. Zoroaster was the prophet and lawgiver of the Persians, and the *Zend-Avesta* is a compilation of his teachings. He was a righteous man and lived the life of an ascetic, when Solomon was reigning proudly at his court in Jerusalem and when Tyre and Sidon controlled the maritime trade of the Mediterranean. Zoroaster addressed his doctrines to the King of Persia, and ever cautioned him and his people to step into the Light and Goodness of Ormuzd:

I worship and adore the Creator of all things, Ormuzd, full of light. I worship the seven archangels or protecting spirits. [And then further on he breaks

out as did Isaiah and Jeremiah, at times, invoking the love and protection of all that is holy.] I desire by my prayer with uplifted hands this joy, the pure work of the Holy Spirit, Mazda,† * * * a disposition to perform good things, * * * and pure gifts for both worlds, the bodily and spiritual.

I have entrusted my soul to heaven, * * * and I will teach what is pure so long as I can.

I keep forever purity and good-mindedness. Teach thou me, Mazda, out of thyself; from heaven, by thy mouth, whereby the world first arose.

Thee have I thought, O Mazda, to praise with the soul, * * * active Creator, * * * Lord of the worlds, * * * Lord of good things, * * * the first fashioner, * * * who made the pure creation, * * * who upholds the best soul with his understanding.

I praise Mazda, who has created the cattle, created the water and good trees, the splendor of light, the earth and all good. We praise the Fravashis of the pure men and women, whatever is fairest, purest, immortal.

We honor the good spirit, the good kingdom, the good law,—all that is good.

Now give ear to me and hear! the wise ones have created all. Evil doctrine shall not again destroy the world.

In the beginning, the two heavenly Ones spoke—the Good to the Evil—thus: “Our souls, doctrines, words, works, do not unite together.”

How shall I satisfy thee, O Mazda, I who have little wealth, few men? How may I exalt thee according to my wish? * * * I will be contented with your desires; this is the decision of my understanding and of my soul.

How strange it was that while the Egyptians were worshiping the God Osiris, and the Greeks were finding their hopes realized in Zeus, the Persians were worshiping one Supreme Creator, a God of love and righteous order.

The Zoroastrian, after a life of purity, goes to heaven where he dwells in “immortal blessedness.” Should he allow himself to become immoral in thought and deed in this life, his soul descends to hell, where he endures physical torment and the pangs of his own conscience. But no man is to be lost. The man of sin will rise again, for he will be restored by a Savior of the race.

Some historians assert that the religion of Zoroaster influenced wonderfully the religion of the Jews. But may we not say that Persianism is borrowed directly from the prophecies of the old saints of Israel? The two religions are much alike, but as to the origin of Zoroastrianism, one is pretty much in the dark.

† Mazda or Ormuzd, *Ten Great Religions*, by James Freeman Clarke.

EDITOR'S TABLE.

ORDER OF THE PRIESTHOOD.

An officer in the Church in one of the stakes of Zion asks whether a man's Priesthood may be taken from him in any other way than by excommunication. In other words, can a man's ordination to the Priesthood be made null and void, and he still be permitted to retain his membership in the Church; or must he be excommunicated before the Priesthood can be taken from him? The reply must be that only by excommunication in the appointed way can the Priesthood be taken from a person. We know of no other means provided by which a man who has had the Priesthood conferred upon him can be deprived of it. The constituted authorities of the Church may, however, after proper authorized hearing, decide that a man has forfeited his right to act in the Priesthood, and for this cause, he may be silenced, and his certificate of ordination be taken from him, and thus have his right suspended to officiate in the ordinances of the gospel, or to exercise the Priesthood which has been conferred upon him. Then, if he persists in exercising his Priesthood and former calling, he may be taken to account for insubordination and excommunicated.

Several examples have occurred in the history of the Church where men through transgression, duly proved and decided upon by the constituted authorities, have been stopped from acting in the Priesthood, which is just as effectual as taking away their Priesthood would be, if it were possible; but this has taken no ordination from them, and if in such cases the transgressors should repent and make complete and satisfactory restitution, they would still hold the same Priesthood which they held before they were silenced, or stopped from acting. A person once ordained a bishop, an elder, or high priest, continues to hold those offices. A bishop is still a bishop though he may remove to another ward, or

for other reason temporarily lose his calling. But in case he is wanted to act in a new office, or place, and the proper authorities call him to act, it is not necessary to re-ordain him a bishop; he would only need to be set apart for his new calling. So with other officers in the Priesthood, once having received the Priesthood, it cannot be taken from them, except by transgression so serious that they must forfeit their standing in the Church. But, as stated, their right to officiate, may be suspended or stopped. The Lord can take away the power and efficacy of their ordinations, and will do so if they transgress. No endowments or blessings in the House of the Lord, no patriarchal blessings, no ordination to the Priesthood, can be taken away, once given. To prevent a person for cause from exercising the rights and privileges of acting in the offices of the Priesthood, may be and has been done, and the person so silenced still remain a member of the Church, but this does not take away from him any Priesthood that he held.

JOSEPH F. SMITH.

SOME DANGERS OF INDIVIDUALISM.

A recent advocate of Individualism, in our community, was hailed with open-mouthed attention by many ambitious young men who expressed great admiration for his ideas and doctrines, which appear to have struck responsive chords in their hearts.

The keynote of his message was the laudation of Individualism—meaning the supremacy of the individual in thought and action, or, in its more extreme form, identical with one phase of anarchism. It is opposed as well to organized church and state as to their interference with the person, in industrial, social, religious, economic, or other relations.

Carried to its logical conclusion, Individualism advocates the doctrine that the individual should be his own master, unfettered by the thoughts of others, and free from the restraining influence of organization, civil or religious. It recognizes the right of no authority, custom, tradition or doctrine; and would discard as folly the truth that each man in many ways is bound up in his enjoyments and advantages with the mental and bodily interests of his fellows,—in other words, with public institutions. Public organization, united effort, social and co-operative action, are not deemed

by Individualism as helps to spread a knowledge of the truth of things, or counted as aids to cultivate the power in the individual to apply that knowledge to his own good and advantage. It would set up as man's standard for advancement his own sagacity and skill, rather than the research and accumulated wisdom of the ages, as expressed in the experiences of great men, or in social and religious organizations.

It is folly, declares the advocate of Individualism, to adopt the ideas of dead men. Why should living men follow after the doctrines of the sages, philosophers, poets and prophets dead and gone? As one striking illustration, one class of youths in a leading school was impressed by this example with the absurdity of doing things as they of old did: "Why do we spell plough, tough, through, enough, trough, though, sough, as we do?" The answer was, "Because we follow dead men's ways!" The effect, of course, upon the audience was telling; but the absurdity of the reply, upon second thought, was fully apparent when we consider the worse chaos that would come to our already complicated orthography, if every person were to be a law unto himself and spell in his own way.

In this matter, as in all others, it is well to look upon both sides of the question. The individual is at no time absolutely independent. He must depend upon others, upon society. On the other hand, society is composed of the individual, who, to a certain extent, is bound by it. From the self-sacrifice of the parents, often unconscious, springs the possibilities of individual life and growth, and the children in turn are bound by like laws and restraints. Continual dependence and restraint is the lot of man. There is an old story of a boy who determined in his mind, because his father confined the boy's actions within certain bounds, that when he became of age, he would surely be free to do as he pleased, just as he thought his father was. But as years passed on, he learned that he was ever subject to restraint, and that his father had not been as independent as he had thought him to be.

The Church and true government are founded on the broad principle that each generation of its members shall yield to the next benefits and advantages equal or greater than those it has received from the last. This places an obligation upon every per-

son to sustain and care for Church and government, and upon Church and government a responsibility of care for the individual by transmitting to him the accumulated wisdom of the past. Hence the importance of schools, the Church, social organizations, and the sayings and lives of wise men, poets, prophets, sages and philosophers.

Only when the individual respects the accumulated truth of the past, and remains within the bounds of truth for the present, is he safe in his individualism. The many have more wisdom than the one. Whatsoever raises the intelligence and moral character of the many concerns the individual, for he must either suffer from their ignorance, folly, and lack of conscience, or profit by their wisdom, discretion and perfect knowledge of right and wrong. The truth is more apt to be found with the Church than with a single person who discards it, and in his own lifetime seeks to set up a code of wisdom on his own account. His undirected individualism is apt to lead him in the stupid way of ignorance, chaos and anarchy.

Of course, it is right and necessary to know the truth for himself. The youth of the Latter-day Saints have been taught always to seek to know the truth for themselves, to have a testimony for themselves: so far individualism is a correct doctrine. "Ye shall know the truth and the truth shall make you free." The Church, being in possession of the wisdom of the past, is a help to the person to learn past truth, and to aid him in unfolding new truth. But we have also the Holy Ghost whose special mission it is to testify of Jesus Christ who is the light of truth. Search, therefore, the scriptures, for they are witnesses to the fact that only in one way can communion with the Holy Ghost be established: by obedience to the laws and by compliance with the ordinances of the gospel of Jesus Christ as taught by the Church. These things endure forever; they are not subject to change; they are fundamental verities. "Lord, to whom should we go, thou hast the words of everlasting life." If ye will do the will of the Father, ye shall know for yourselves. What is his will? That the person have faith in him; that he turn away from sinful thoughts and actions; that he accept the ordinance of baptism for the remission of sins; and have conferred upon him, by properly authorized

agents, through the imposition of hands, the Holy Ghost whose mission is to lead to the light of truth, Jesus the Christ. If ye continue in his word (and his word requires of the searcher this order of investigation or search) then are ye his disciples. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (John 14: 23.)

One of the great dangers of Individualism is that it leads away from this path. It does not recognize Christ as the Savior, nor acknowledge his Church organization. It recognizes no inspired servants of God, nor superior wisdom in organization. It tends to make the individual forget that the wisdom of the ages, all that has been revealed for the advantage, benefit and salvation of man, has come through the Savior of the world, and through his servants to whom the Father has revealed his will, in all ages: "Shall I hide from Abraham that thing which I do?" (Gen. 18: 17.) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." (Amos 3: 7.) "I have called you friends," said Jesus to his disciples," for all things that I have heard of my Father I have made known unto you." (John 15: 15.)

In these divine messages, and others entrusted to the divine organization, the Church, the eternal truth is found, and that alone remains. All else shall perish. Only in the truth are men free. No person is independent only when within the bounds of truth; he can not stand for himself only as he abides by the truth. No person should be so presumptuous as to think it possible to learn all truth in one little life time, much less when working independently. But better results follow when the wisdom and experience of the past are taken into account. Wise young men will, therefore, heed the words of Jesus Christ, and regard the valuable experiences of wise men, past and present, first mastering them, rather than adopting the doctrines of Individualism as their sole guide to the domains of truth.

Young men should not be so fascinated with their own individualism or independence as to let it lead them to discard the truth as revealed and taught by the Church; and to think their own wisdom superior to that of organized intelligence. This does not prevent them from adding, by superior and earnest struggles,

new truth to the general fund. But it is not true that man can be sufficient unto himself by his own will and powers, that he can rule himself completely, discard the wisdom of the past, the worship of God, and the revealed truths of the Church of Christ.

The reader has perhaps heard the well-known story of literature, called "Peter the Wild Boy." He was described by some hunters who were said to have found him about the year 1725, in a wood near Hamelin, Germany. He was a lad about fifteen years of age, naked, ran swiftly on his hands and feet, swung himself from tree to tree like a monkey, and devoured moss and grass. He was caught and brought to England, but he tore off the clothes that were put on him, and preferred to devour his food raw. He was placed by the king under the tuition of a great scholar and wit, Dr. Arbuthnot; but although he lived till he was seventy, he never learned to talk. This hapless solitaire is a striking instance of humanity sunk to the level of the brutes. Can we doubt that such would be the deplorable state of every human being, if left absolutely to himself? Hence, God has wisely arranged that we should enjoy his spirit, and the gifts and graces of those who have gone before, participate in the blessings, and have the benefits of the counsels and admonitions of our relatives, our friends and the great and good men of the Church and the Nation. Thus we inherit the accumulated wisdom of our ancestors and, in a measure, the wisdom of the whole human race.

JOSEPH F. SMITH.

ORGANIZATION OF THE CHURCH.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th day of April, in the year of our Lord one thousand eight hundred and thirty, in Fayette, Seneca County, in the State of New York. Six persons were the original members: Joseph Smith, the prophet, Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. Each of them [and a few others] had already been baptized by direct authority from heaven. The organization was made on the day, and after the pattern dictated by God in a revelation [Doc and Cov., sec. 20] given to Joseph Smith. The Church was called after the name of

Jesus Christ, because he so ordered. Jesus accepted the Church, declared it to be his own, and empowered it to minister on earth in his name.—Cannon's *Life of Joseph Smith*.

The sixth of April is an important date; for, besides being the date of the organization of the Church, it is the probable date of Messiah's birth in the flesh and of his crucifixion. The Church of Jesus Christ of Latter-day Saints is the only Church on earth which testifies that it is organized by direct command of the Lord.

MESSAGES FROM THE MISSIONS.

For the year 1907, there were 94 baptisms into the Church in Denmark, and 165 in Norway, a total of 259 in the Scandinavian mission. For the same year in Sweden there were 124 baptisms into the Church; in the Netherlands, 279; Swiss and German mission, 453; in Great Britain, 986, a grand total for 1907 of 2,101.

President William Armstrong of the Australian mission, writes: "This picture of Samuel Charlton will be familiar to many elders who have labored in the Australian mission during the past thirty-five years. He has done a great deal of



good for the cause in Melbourne, where he resides; and although he will be eighty-nine next birthday, his testimony is just as strong and his mind just as bright as when he was young. Age has only affected him physically, and he is now getting quite infirm. He was born in Lancashire, England, in 1819. When he was six months old his father died. He had the experience of many others in the cotton mills, at low wages, and in 1840 heard the elders and received the gospel. In 1854 he left his family in England, and crossed the plains in Garn's company. He was unfortunate in getting employment and money to send for his family and, after some time, he went to California with a drover. President George Q.

Cannon there advised him to go back to Utah. He did not do so, but went south to the isthmus and then made his way around to New York, and thence to England to his family. Later, when there was much talk in England about the riches of Australia, he came to this country, and it is now nearly forty years ago since he heard Elder Robert Beauchamp preach in Melbourne. He was shortly afterwards rebaptized and ordained an elder, and he has ever since been instant, in season and out of season, in preaching the word. As a result, the Lord has cared for him in his old age in a way that seems quite remarkable."

SEVENTY'S COUNCIL TABLE.

BY B. H. ROBERTS, MEMBER OF THE FIRST COUNCIL.

The Seventh President.—On page 18 of the current Seventy's Year Book, occurs the following as a quotation from the Doctrine and Covenants:

And it is according to the vision showing the order of the Seventies that they should have seven presidents to preside over them, chosen out of the number of the Seventies. And the seventh president [counting from the one last ordained] of these presidents is to preside over the six.

The words in the brackets in the above quotation seem to have occasioned no little discussion among the brethren, and we have received quite a number of letters asking by what authority this "interpolation" is made in the revelation. It is not an "interpolation." It should have been enclosed in square cornered brackets as above to indicate that it was no part of the revelation, but an explanation of the words, "seventh president." The warrant for the explanation is in the practice of the Church which is the best interpretation of the Scriptures. From the beginning it has been the rule in the Seventies organizations that the senior president by ordination is the president of the council, and to make him seventh instead of first you must count from the last one ordained. The conclusion is inevitable. Is there anyone who would advocate that the last president ordained, counting from the first ordained, should be the president of the council? In that event a man utterly without experience or knowledge of the affairs of the council would very likely displace a man who perhaps had twenty-five or thirty years of experience behind him in the affairs of the Seventy's work. Any other interpretation than the one given in the words in the brackets would be preposterous.

Of Asking Questions.—At the Seventy's table we shall be very pleased to answer the questions which arise from time to time in the course of study our quorums are pursuing, or questions relating to the administration of quorum affairs, and doctrinal questions which may be proper to discuss in these pages. But we suggest to brethren that the sending of questions to the editor of this Table that only require a little looking up in the Scriptures for an answer, be avoided. Seek answers to your own questions by research in the Scriptures, and do not fly to other sources for help when ten minutes consultation of your Bible Dictionary, or a glance through the index of the Book of Mormon or Doctrine and Covenants,

would bring you the information you desire. Institute a little original research for yourselves, and in addition to getting an answer to the particular question in hand, you will incidentally pick up much information aside of the direct knowledge you seek, and by consulting these authorities you will become familiar with them and gradually become an answerer of questions instead of a mere asker of them. By pursuing this course you will more rapidly improve yourselves and relieve somewhat the burden of those who are already asked to do too much research work for others.

The Recent Call for Missionaries.—Recently the quorums through their respective Councils have been called upon to furnish from one to four names of members who may be regarded as worthy, efficient, and able to perform mission work. These names to be submitted to the First Council who will then open correspondence with them to ascertain definitely if their circumstances are such that they can perform this service for God and fellowmen. In some instances we are informed that the council passes over the consideration of the presidents in the quorum, supposing, strangely enough, that they are not to be considered in this application for available men. This is written to inform the presidents that not only in this recent call, but in every one that shall follow it, unless exception is especially made, presidents are to be considered as well as the members in the quorum. In fact, they should be the first ones considered, and if available, they should be reported to the First Council. Do not be too careful of yourselves, brethren of the presidents, we shall be glad to receive your names together with the names of members from your quorum; for, as of old, the field is ripe and ready for the harvest. "The harvest truly is great, but the laborers are few. Pray ye, therefore, to the Lord of the harvest, that he send forth laborers unto his harvest." In this connection, also, we learn there are some members of quorums who are dissatisfied because the initiative, looking to their performing missionary work, begins with the presidents of their quorums. To such we put the question: Brethren, what would you have? Where and with whom should it begin, if not with the presidents of your quorums? Certain it is that it must begin somewhere, and the divine institution which God has established in this world to carry out his purposes, the Church of Jesus Christ, with whom he has lodged divine authority, says that it shall begin so far as the Seventies are concerned here with the councils of the respective quorums; and to complain of it so beginning is to complain of that order of things which God has instituted. The suggestion of a name by the presidents of the quorum to the First Council is not equivalent to a call to a mission. It is merely a commencement of those inquiries that are intended to ascertain the worthiness and preparedness of the individual to undertake this noble work. The presidents of a quorum can pay a member no higher compliment than to send his name to the First Council as being worthy to go upon a mission, and, as they believe, prepared to go. If it shall develop that the circumstances of one whose name is so suggested do not warrant his going upon a mission, he will have full opportunity to make that apparent, and he will be honorably excused. But to take of-

fense with his quorum presidents for suggesting his name to the First Council is the height of folly. Instead of taking offense, he owes them thanks for the splendid compliment. And remember this, brethren, to be called by a divinely appointed agency is to be called of God. Just as much so as if the voice of God spoke audibly, designating each individual who is suggested for a mission, and this is a lesson that Israel must learn.

The Bible as Literature.—One of the effects which we hope will be produced by the present year's study of the Hebrew Scriptures, the Old Testament and the New, is to beget an appreciation of the Scriptures as literature. It goes without saying that the Bible has done more to enrich the diction of writers and public speakers than any other collection of books whatsoever. We were reminded of the value of the books of the Bible in this respect by a speech recently delivered in the House of Representatives by a member from the state of Missouri. This particular representative, by the way, is not a man who accepts the Christian orthodox view of the Bible at all. Indeed, he stands ranked among his fellows as a skeptic as to the divinity of the Bible. True, he is the son of a sectarian minister, but by one of those *contretemps* which sometimes happen in such cases, he was not at all impressed with the religious convictions of his father, and refused to become interested in the Bible as an authority in religion. The father despairing of interesting his son in the Bible on the question of religion, at last called his attention to the beauty of its literature, and the exhaustive mine it would be from which to enrich his own diction. This arrested the attention of the son who by this time began to manifest some ambition to become a public speaker. And he became a reader of the Bible, and it is safe to say that he never addresses the House of Representatives, of which he has now a long time been a leading member, but what Biblical allusions or direct quotations enrich his speeches. For example, in the recent speech alluded to, and that requires about a column and a quarter of a Salt Lake daily newspaper to give a synopsis of, there are nine Biblical allusions or direct quotations, and they are used most happily. One example must suffice. Referring to a prominent leader on the opposition side of the house, he described him thus: "He is a fixed star of portentous magnitude in the constellation of the stand-patters. He is the stand-pat-sheaf to which all other stand-pat-sheaves do obeisance, even as Joseph saw things happen in his realm. He is to all stand-patters what Aaron's rod was to the rods of the magicians." This is said not to introduce controversial political questions at this Table, but merely to illustrate the happiness which a knowledge of Scripture phraseology gives to public speaking. To use it, however, to advantage, one must become saturated with it. The phraseology must arise spontaneously from familiarity with it, and this means frequent readings of the Scriptures. It can be acquired in no other way. Search the Scriptures, then. First, of course, because in them we have the way of eternal life portrayed, and they testify of God. But read them also as a means of education, as a means of acquiring power of expressing truth in apt and familiar phraseology.

A Set of Desirable Books.—The Deseret News Book Store is announcing

a set of books by Elder B. H. Roberts at a greatly reduced price. They comprise the following: *The Gospel, Outlines of Ecclesiastical History, New Witness for God, Mormon Doctrine of Deity, Succession to the Presidency, Defense of the Faith and the Saints, Missouri Persecutions and The Rise and Fall of Nauvoo.* The price per set is \$6.25. The announcement of the sale of this set of books is mentioned here after submitting the propriety of inserting it, to the First Council. It is not intended as an advertisement in the interest of the Deseret News Book Store, nor will it be of any advantage to Elder Roberts, since the copyright of these books, as also the proceeds of all sales of them is out of his hands; and they belong to the Church. The announcement is made purely in the interest of the quorums and their members, and it is suggested that it would be a good thing for each quorum, as such, to secure these books for reference in their class work, and general study of the gospel and the history of the great Latter-day work. While not many members may be able to purchase the set, still each quorum could do so, and it would be a valuable addition to its reference library; and to this end, we commend this notice to the attention of the quorums. The eight books are sold at \$6.25. The ordinary price of the set would be \$9.50. We are informed by the publishers that the set at the reduced price will be sold only for a very limited time.

Regular Council Meetings.—We trust that the presidents of Seventies are not losing sight of the fact that they should hold regular council meetings in the interest of their respective quorums and their work. Nothing will contribute more to the success of a quorum than council meetings of the presidents regularly held. In this connection we suggest that it would be well to have the "Council Table" of the ERA read in the council to ascertain what items of instruction or class direction are applicable to the quorum; and as from time to time suggestions are found which in the judgment of the council would be of advantage to the quorum, let steps be taken to introduce them into the quorum exercises. Don't neglect to avail yourselves of suggestions from *The Table*—*The Table* like the ERA is yours—help yourselves.

Elder William S. Musser, who has been absent on a mission in Germany, writes from London, March 2, that about the 12th he will be homeward bound. He expresses joy and thankfulness for the privilege of preaching the gospel. "I have indeed learned many lessons. God has been very good to me and blessed me in countless ways. My whole mission has been a pleasure to me. In many ways my eyes have been opened to the truths of the gospel, and I know now as never before that I am engaged in the work of the Lord; that he lives, and has again established his Church upon the earth. The mission field is the most wonderful school in the world, where the worker can make all the progress of which he is capable. Every faculty is brought into play, every sense made keen, and every talent improved. It is the best school for the study of character and custom, and for learning the real lessons of life. I am happy for having had such an experience."

MUTUAL WORK.

JUNIOR ATHLETIC GAMES IN THE TWENTIETH WARD.

A few years ago the writer was struck by the great need of some movement to draw the Junior members to the Mutual Improvement work. While a great amount of good has been done amongst our young men in the past, in this auxiliary organization of the Church, as well as by the the Sunday schools, yet there has always seemed to be a something lacking and necessary to draw some of the boys who are full of the spirit and exuberance of youth, under the spiritual guidance of the elders of the Church. When it was mentioned some months ago, in the convention of the Ensign stake M. I. A., that something would be attempted along the lines of physical as well as spiritual development, of our young men, the unanimous endorsement of these sentiments was an evidence that the time



Back Row: Wm. Service, Peter H. Service, Lennox Sloan, D. R. Lyon, Pres.
Front Row: Heber Romney, Grant Romney, M. Alonzo Romney, Gerald Thomas.

had come to do something. The presidency of the Ensign stake M. I. A. at once appointed Judge E. G. Gowans and Coach E. J. Milne, of the Latter-day Saints University, aides to look after this junior athletic work, with results that have surpassed our expectations so far. The movement was particularly suited to the 20th ward M. I. A., and there the greatest results to date have been apparent. The president of the 20th ward Y. M. M. I. A. offered to give a pennant for competition between two teams in the ward, divided evenly as per the active enrollment of the ward, each team selecting their own officers, and the winning of the pennant to be based upon points for deportment, attendance, new members, etc., to be decided by the presidency of the ward, at the end of the season. Needless to say both the Green and Purple teams are scouring the 20th ward for boys from 14 years of age upwards, to induce them to join the Junior Athletic club to which membership is only obtainable through membership in the ward Y. M. M. I. A. Bishop George Romney and his counselors, George F. Gibbs and Nephi Y. Schofield, have taken a deep interest in the work, and have generously granted the use of the splendid annex hall of the ward to be used as a gymnasium for the juniors, under certain proper restrictions. Several of the fathers of boys of the ward have expressed pleasure and satisfaction in this work, and the officers and class teachers feel that this movement is a good solution of "What to do with the boys."

It appears that if we can get the boys to do something which they like to do, they work with will and energy, in a way very remarkably effective for good when properly directed. A picture of the 20th ward basket ball team is herewith shown. The members expect to figure in the exciting contest for the Ensign Stake Basket Ball league. The contests for supremacy are of quite an exciting nature, and keep the boys in good trim and behavior all the time.

On Tuesday, February 18, the 20th ward annex was formally opened to the athletic work in the ward, the hall being on that date equipped for basket ball contests, and the first night there were in attendance on the floor 66 juniors, an increase over the average attendance heretofore of nearly one hundred per cent. On Tuesday following nearly the same number attended, and several exciting basket ball contests took place between the various teams in the organization. On Thursday, a grand entertainment under the auspices of the 20th ward Junior Athletic Club was given, consisting of a basket ball game between the Lowells and the 20th ward second team, victory resting with the Lowell team, and an exhibition of trick bicycle acts by Curtis Allen; a big basket ball game between the 20th and 15th ward teams, the 20th ward team winning by a score of 57 points to 18; followed by some horizontal bar acts, by Ray Raddon. All of the events were furnished by the juniors. Practically no advertising was done for this entertainment, excepting the sale of tickets by the juniors themselves; needless to say, the hall was filled to its utmost capacity.—William Service, first counselor, 20th ward M. I. A.

GYMNASIUM WORK IN WARD AMUSEMENT HALLS.

At the meeting of the General Board, Y. M. M. I. A., Wednesday, February 26, at which the reading and adoption of the report and recommendations of the

committee on gymnasium took place, a resolution was unanimously passed, as follows:

Resolved, That we recommend to the stake and ward officers, in the city districts, at least, that wherever practicable, arrangements be made for the use of ward amusement halls for the purpose of affording light gymnasium work for the boys, in their respective wards or localities, and thereby keep them near their homes, and away from down-town influences. It is necessary that the permission of the Bishoprics be secured in this matter, and it will be very proper to have the Lesser Priesthood quorums co-operate with our associations in the movement. Where this plan is in operation, as it already is in several of the wards, the attendance is increased from three to four hundred per cent.

Stake superintendents are requested to consider this subject in their officers' meetings; and in stakes or wards where gymnasium work can be profitably pursued, suitable arrangements should be made for it in conformity with the above suggestions. The General Board recognizes that it should be the aim of the Y. M. M. I. A. to supply the legitimate needs of the boys in the best possible way, and that the officers should not be slow to provide the variety of intellectual, moral, and physical exercises which they require, so that our organizations shall not lose their affections and sympathies. It is probable that in connection with the manuals for the coming season, a very simple program will be outlined along the line of physiology and hygiene, anatomy, proper care and development of the body, etc., in addition to the regular class exercises. The cost of preparing the amusement halls for the physical exercises will not be great, and already a number of the wards in the Salt Lake and Ensign stake have led out in this matter, resulting in great success and satisfaction. Even if the regular lessons should be somewhat curtailed, by these exercises, it is believed that no harm will result, for many of the boys and young men are doing fairly good work in the quorums of the Priesthood, where they are taught theological subjects, and their religious duties.

NEW GYMNASIUM FOR THE L. D. S. UNIVERSITY AND IMPROVEMENT ASSOCIATIONS.

The need of a gymnasium building for the Latter-day Saints University has long been felt. The Brigham Young College at Logan, and the Brigham Young University at Provo are provided with commodious buildings for games and athletic exercises, but the Latter-day Saints University students are obliged to rent halls when any of their friends came to Salt Lake City to contest with them. A recognition of the students' demands has finally been made, and it has been decided that for them, in conjunction with the Improvement Associations, a new and up-to-date gymnasium building will be erected this spring, on the corner of College and Temple Avenues, facing ninety feet on South Temple Street.

The need of a building of this kind for the use of the Mutual Improvement Association classes has also been under consideration for some time by the General Board. The Y. M. M. I. A. require a building for offices, library, and reading room, and rooms to receive visitors, as well as a central gymnasium for members. The Board therefore decided unanimously, at a meeting, February 26, to unite with the University for the erection of a commodious gymnasium to be used conjointly

by the University and the young men of Salt Lake City and adjoining stakes. The general building will be added later and will also provide room for the young women.

At a meeting with the First Presidency with the Board on the same evening, it was learned that the Church will donate the grounds in question. The Board agrees to contribute \$10,000 to the project, and also to assist in raising the necessary amount for the erection of the structure by solicitation in the various stakes within the city and adjacent thereto. Several large additional subscriptions aggregating about \$3,000 were signed at the meeting by individual members of the Board. Ground will be broken for the gymnasium building without delay.

ANNUAL REPORTS.

By mail, to the stake superintendents, a sufficient number of Y. M. M. I. A. annual report blanks has been sent for distribution to the ward presidents. Three copies should be sent to each of the ward presidents, with instructions by letter or otherwise, to have the reports filled out, and one returned to the stake secretary not later than April 20, 1908.

Three stake report blanks have been sent to the stakes, and these should be made out to contain a summary of the ward reports. The reports should all be made in duplicate, and one copy mailed to this office, and the other placed on file with the stake secretary. Please notice that unless stake reports are received at the General Secretary's office on or before the 10th day of May, 1908, it will be impossible to include them in the general report for the annual June conference. The earnest, prompt and careful co-operation in our efforts to get a complete report for our annual conference is solicited from ward and stake officers.

FOR M. I. A. OFFICERS.

How to achieve greater success with your associations: Get together and decide on better and more definite plans for carrying out your work. Put more effort into their execution. Hold monthly stake meetings of the stake and ward officers. Hold weekly ward officers' meetings. Canvas for a larger enrollment, and try for a greater average attendance. Devise plans for summer work and recreation for the boys. Begin your fall work early; have your plans well-matured, and get after your missionary labor, perfect your organization, and attend to the manual distribution, and the ERA, early and promptly.

QUESTIONS FOR SOME WARD PRESIDENTS.

Why do you have only about 40 young men enrolled and only 20 or 25 in average attendance in your association, when you have a ward population of 900 or 1,000? Have you done anything—made any stir—to change this condition? You should have at least 125 enrolled and an average of 80 or 100 in regular attendance.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

School House Fire and Panic.—At Collinwood, near Cleveland, Ohio, March 4, a fire broke out in the basement of the public school house containing about 300 children between 6 and 14 years of age, and in 30 minutes 170 of them were burned, or trampled to death in the panic. One exit was locked, and the other directly over the fire. Two teachers perished with the children who were jammed against the doors and penned in the hallways by the crowd. The fearful calamity has caused an examination of the fire escapes of school buildings in all parts of the country, and in Utah many school officials are considering the removal of furnaces now in the main buildings to separate structures some distance away from the schools.

New Stake of Zion—The Fifty-Seventh.—At the quarterly conference of Bingham stake, held in Iona, Idaho, February 1 and 2, the stake was divided, and later a new one formed, called Rigby, in honor of the late President William Rigby. The dividing line between the two stakes is the same as the county line between Bingham and Fremont counties. The following wards were thus thrown into the new stake: Annis, Lorenzo, Grant, La Belle, Lewisville, Menan, Rigby, Rudy, and Palisade. This leaves nine wards in each of the stakes. On the Monday following the conference, a mass meeting of the people residing between the boundary line of Fremont and Bingham counties and the south fork of Snake river, comprising the new stake, was called at Rigby, and a new organization effected by Elders John Henry Smith, and Hyrum Smith. The stake presidency chosen and sustained are: Don C. Walker, Lewisville, president; Josiah Call, Rigby, and William W. Selck, Jr., Lewisville, counselors. The high council is composed of James J. Chandler, Cyril J. Call, George E. Hill, Alfred Josiah Cardon, of Rigby; James O. Webster, Alfred K. Dabell, J. H. Holland, of Grant; Richard Jardine, Henry Boyce, John Walker, of Lewisville; David Stowell, of Annis; and James G. Browning, of Lorenzo; William W. Selck, Sr., stake clerk; Supt. Y. M. M. I. A., Frank A. Brinton. There are about 3,000 souls in the Rigby Stake.

Fourteenth Ward Reorganized.—The reorganization of this ward which was left without a bishop in the death of the late Bishop George H. Taylor, marks the opening of a new effort at missionary work in the heart of the business

center of Salt Lake City. The ward is one of the oldest in the Church, and owing to removals, and the crowding out of homes by business structures there are left only few permanent members of the Church in the ward. The reorganization was effected on March 8, by the selection of Elder Elias S. Woodruff, a grandson of President Wilford Woodruff, as bishop, and Elders George Q. Morris, superintendent of the Salt Lake Stake Y. M. M. I. A., first, and Quayle Cannon of the Cannon ward, second, counselor. They are all efficient church workers, and in the missionary labors of the ward will call to their aid a corps of workers living in other wards but who will be completely identified in membership and otherwise, with the new ward. The old meetinghouse will be made a model gathering place, and efforts will be extended to attract to the religious services and church organizations many young men and women living in the hotels and rooming houses, in the heart of the city, as well as people who sojourn here for short periods. Other important movements for improving the grounds, and rendering help and accommodations to temporary members, are in contemplation.

Colonization of Siberia.—Many people who lived in Utah thirty years ago will remember tracts of land and districts of the territory which they considered wholly worthless through want of water, or by reason of some unfavorable location. Today these same lands are in some instances worth from \$500 to \$1,000 per acre, according to the improvements on them. It is much the same with the world at large. There are countries which thirty years ago were considered practically beyond the pale of agriculture which today are among the most promising wheat lands in the world. Whoever thought, for example, a thousand miles north of the "Mormon" colonies in Alberta, wheat fields would be seen in the regions of Peace river? Even the Northwest territories themselves, as well as northern Montana, were considered outside of the wheat belt. Today the grain in those same regions has been made to yield 200,000,000 bushels in a year.

Whenever Siberia has been spoken of, in the past, it has been with shivering accents. Somehow people considered that northern region as a land of perpetual snow and ice. Experiments and experience are changing the views of the Russian government respecting the wonderful possibilities of a hitherto unproductive part of its vast domain. There are, indeed, men whose knowledge entitles them to the greatest consideration who believe that Siberia will some day be the greatest wheat producing country in the world. Forty-five years ago the peasants of Russia were emancipated, but the land allowed them for cultivation, and which was thereafter to belong rather to the village community than to the individual was wholly inadequate to meet their needs. The result has been great discontent and suffering among the Mujiks of Russia. The great majority of the people of that empire are peasants; and the important problem of the Czar and his advisers today is to provide these subjects with more land. The discovery of the value of Siberia as a grain producing region has led the government in recent years to provide facilities for emigrating her peasants into the more fertile parts of Siberia. The minister of agriculture has given out a recent statement of appropri-

ations made for emigrating farmers, and for providing them with funds to bring under cultivation a certain amount of land. For a number of years prior to 1906, the annual appropriations amounted to \$1,300,000; in 1906, they were increased to \$2,800,000; in 1907, to \$6,750,000. The estimates for 1908 are \$9,500,000. The average annual number of families that emigrated to Siberia up to 1906 was 11,000, making a total of 66,000 persons. In 1906 there were 30,000 families, or 180,000 persons. The estimates of 1908 are for the emigration of 70,000 families, or 420,000 persons. It will be seen that the emigration to Siberia is increasing at wonderful strides, that this year something like one-half million will settle in Siberia. If this increase continues, it is only a few years until Siberia will be transformed, and all its southern surface will be dotted by thousands of Russian villages; and a land that has hitherto been considered unfit for the abode of man will be one of the greatest grain producing regions of the globe.—JOSEPH M. TANNER.

Henry Ballard, N. C. Flygare, Henry W. Naisbitt.—One by one the staunch veterans of early days in Utah are passing to their rest. Patriarch Henry Ballard, Logan; President N. C. Flygare, Ogden; Patriarch Peter A. Forsgren, Brigham; Henry W. Naisbitt, Salt Lake City, are among the many veterans recently called to the other side.

Henry Ballard, who died February 27, 1908, was bishop of the Logan 2nd ward from 1861 to 1900, was born in England Jan. 27, 1832, and came to Utah October 16, 1852. He was a pioneer of Cache county where he settled in 1859, and where he was ever helpful in promoting the spiritual and temporal welfare of the people.

President N. C. Flygare, second counselor in the Presidency of the Weber stake (since 1883,) formerly bishop of the Fourth Ward, Ogden, (1877-83) and for three terms president of the Scandinavian Mission, was born in Southern Sweden, February 3, 1841, joined the Church September 5, 1858, and came to Utah in 1864. He died February 19, 1908. Altogether he spent twelve years of his life in the Scandinavian mission field, while at home he was always in the harness doing church work. In a civil capacity he served Ogden as building inspector, city councilor, and fire and police commissioner; the state, as superintendent for the erection of the Agricultural College buildings, Logan; and trustee and treasurer for the State Industrial School, Ogden. In a private capacity as architect and builder, many buildings in the northern part of the state are standing monuments to his skill. In business he was active and useful and was connected at various times with the Standard Publ. Co., the First Nat. Bank, Eccles Lumber Co., Ogden Street Railway Co., and the Sugar Company. He was a man of calm and wise judgment, skillful and able, and was true as steel to his friends and the gospel cause which he loved so dearly.



N. C. FLYGARE.



PETER A. FORSGREN.

Peter A. Forsgren, the Scandinavian pioneer and patriarch, died in Brigham City, March 1, 1908. He was born in Gefle, Sweden, July 26, 1826. He was the first person in Scandinavia in this dispensation baptized by immersion by divine authority. On July 26, 1850, about a month before Elder Erastus Snow began baptizing in Copenhagen, Denmark, Elder Forsgren was baptized by his brother, John E., who was called in 1849 to accompany Elder Snow to open the Scandinavian mission. Peter A. Forsgren has remained faithful to the cause he espoused fifty-eight years ago, and to the truth of which he bore many strong testimonies. In 1853, he came to Utah, and has since resided in Brigham City nearly the whole time. For many years he served as counselor to Bishop Henry Tingey of the First Ward, Brigham; and in July, 1902, at the Scandinavian celebration, was ordained a Patri-

arch by President Joseph F. Smith.

Henry W. Naisbitt, poet, writer, and business promoter, was born in England November 7, 1826, and died February 26, 1908. He joined the Church in 1850, and came to Utah in 1854. He was with Z. C. M. I. from its organization in 1868, for 27 years until 1896 when he retired from mercantile pursuits. Prior to his connection with Z. C. M. I., he was buyer for William Jennings, and also for William Nixon, at Camp Floyd and Salt Lake City. There is perhaps not a local periodical published in Utah in which the writings of Henry W. Naisbitt are not found. For three years he published *Zion's Home Monthly*, and after his return from his last mission to England, he gathered his poems and printed them in a volume entitled *Rhymelets in Many Moods*. He was in charge of the European mission from September, 1877, to June, 1878. Several of the hymns in the L. D. S. Hymn book are written by him, and he is the author of a number of the songs in the S. S. Union Song book. Presidents Joseph F. Smith, John R. Winder, and Francis M. Lyman spoke at his funeral in the 20th ward on Sunday, March 1, and paid deserved tributes to his life of activity and usefulness. President Smith well said that he is not dead but sleepeth. His works will follow and testify of him. President Winder called attention to the fact that Elder Naisbitt gave to the Church the trees which today adorn the temple block; and incidentally, Bishop Romney said that the trees which surround the 20th ward chapel were donated by Elder Naisbitt from the Hooper farm. At the regular meeting of the General Board Y. M. M. I. A. held on the 26th of February, the day of Elder Naisbitt's death, Elder



HENRY W. NAISBITT.

Junius F. Wells called attention to his sterling character, and the work done by him as a writer. He presented the following resolution which was unanimously adopted by the Board, and ordered printed in the ERA:

Resolved, That in the death of Henry W. Naisbitt, the Superintendency and General Board of the Young Men's Mutual Improvement Associations, recognize the loss of a staunch friend of the associations, whose ready and talented pen was ever freely at the service of the associations' publications, and whose poetic and prose writings were potential for a high standard of home literature in which we, with all Latter-day Saints, find intellectual comfort, pleasure and profit.

The following lines are inscribed to the memory of Henry W. Naisbitt by Ruth May Fox, under the title, "The Measure of Man:"

Not by its shallows do we measure the tide,
Nor by ripples which over its surface doth glide;
By depth and by force and the water's clear gleam,
By the craft that it sails we measure the stream;
Yes, that is the way we measure the stream.

Not by its shadows should we measure a life;
What of the struggles, when temptations are rife,
When reverses and trials upset every plan?
How did he meet them? is the measure of man;
Ah, that is the way to measure a man.

By the toil of his hands and toil of his brain,
By the sacrifice made again and again;
No! we count not his fortune, name or proud clan,
But what he has done, is the measure of man.
Ah, that is the way to measure a man.

By the light of the soul, ambition and hope,
With mortality's failings, how did he cope?
By the seed he has sown, as swiftly he ran
To work for his fellows, we measure a man.
Ah, that is the way to measure a man.

By the song in the heart and pray'r on the lip,
The tear in the eye, when his stumbling feet slip;
His righteous endeavor, though life's but a span,
By his love for the good, we measure a man.
Ah, that is the way God measures a man.

Britain's Sea of Liquor.—Here is an item from *Collier's Weekly* for March 7, worthy of notice:

The items of Great Britain's drink bill for 1906 are in. It appears that in that year the forty-three million people of the United Kingdom drank 33,891,101 barrels of beer, 39,302,402 gallons of spirits, 12,328,691 gallons of wine, and 15,000,000 gallons of other liquors—enough to make a lake that would float a

hundred battleships. Taking all kinds of liquors together, every man, woman, and child in the kingdom, including infants in arms, consumed nearly thirty gallons, costing about eighteen dollars, or say ninety dollars per family. This represents at least a quarter of the average British family income.

For the whole kingdom the liquor bill of 1906 amounted to \$809,681,829. British public opinion is torn just now by two insistent demands, one for old-age pensions, the other for more battleships. The great navy advocates say that the country must build two ships to Germany's one, and that it can not find the money and still carry out the Government's pension program. The cost of an old age pension scheme is estimated at from \$54,000,000 to \$140,000,000 a year, according to its liberality. The most liberal plan, which goes far beyond anything now proposed by the government, would cost a little over one-sixth of the nation's drink bill. A seventh part of the remainder would build ten new battleships, thought to be necessary. By confining themselves to three hundred million dollars' worth of beer and two hundred million dollars' worth of spirits, without curtailing their consumption of wine or other liquors at all, the British people could have their old-age pensions and their battleships too.

To check any tendency to moralize at the expense of others, it may be worth while to mention that in the same year, in which Great Britain was consuming 1,286,510,729 gallons of liquor, we were consuming 1,874,225,409 gallons. We might say that even these figures showed us to be drinking less than the British in proportion to population, but it happens that the British excess was all in beer. We drank over three times as much distilled spirits, when in proportion to population we should have only twice as much. Yet the British race is not particularly noted for abstemiousness in the matter of strong waters.

It would be a revelation to most people to know how much of the total of liquors in the United States, Utah, Idaho, Montana and Wyoming are guilty of consuming. For government revenue only on liquor and tobacco (this does not include city or county licenses) the Montana district, comprising the first three states named, pay about \$660,000 annually. To the credit of Utah, with about 280,000 inhabitants it should be said that only 20 per cent of this amount, or about \$132,000, is paid by her citizens; while Idaho, with 162,000, pays 19 per cent; and Montana, with 244,000, pays 51 per cent of the whole amount. We venture the guess, however, that Utah pays as much for liquor and tobacco as for the education of her 98,000 school children at \$20 per capita. Isn't it about time for our own sakes that this amount should be devoted to a better purpose?

The Saloon Question.—At present there appears to be no doubt but the saloon is doomed in the United States. The abolition of the liquor traffic is rapidly proceeding in many of the states. In less than two years, it has been almost wiped out of Kentucky—Kentucky, the whiskey state, think of that!—by action of the County Unit law, by which the people obtained the right of local option as to the existence of the saloon. There are 119 counties in the state, and out of this number 93 are wholly "dry;" and out of the remainder all but four have abolished the sale of intoxicants outside the limits of certain cities. There is a law now before the General Assembly of Kentucky, which is at present in session, proposing an amendment to the County Unit law. If this passes it will result in making 113 "dry" counties out of the 119. *Harper's Weekly* relates an interesting sequel to the movement. The members of the General Assembly in session at Frankfort, have recently received copies of the following letter:

The Association of the Jailers of the State have caused to be drafted certain acts for their relief, now before the General Assembly for their consideration. These acts are intended to relieve the acute pecuniary conditions in which the Jailers have been placed by the general adoption of local option laws in the state.

The office of jailer in counties having a population of less than 75,000 is now worthless, the fees being totally insufficient to compensate the jailer or feed the prisoners * * * the compensation of jailers * * * averaging less than \$100 per annum.

The jail doors in nearly every county in which local option prevails are wide open, and the jailers have been compelled to engage in other pursuits for the purpose of eking out a scanty support for their families.

Will Utah elect a legislature this fall that will place her in line with the rest of the Union, on the saloon question? She is now one of the only six black states in the United States where the saloon is granted full license. The people are the sovereigns. On March 7, it was announced from Chicago, that the Pullman Company would quit as soon as possible the serving of liquors in its cars throughout the United States. The reasons given are state prohibition and local option, and unruly passengers who indulge too freely, driving away many passengers less boisterous, thus making the business less profitable.

Terrorism.—Appalling events are now chronicled in such rapid succession that many readers have settled down to the conviction that they are but the natural explosions of a highly civilized age. What, however, is most alarming to the peace of the world is the rise, frequency, and persistency of a new terror, whose consequences may be most distressing to those who are looking for the millennium of brotherly love and good will.

A doctor living in New York sends the following to the *New York Sun*:

A bomb was thrown at 405 East 116th street at 1:40 a. m., on January 21, 1908 I reside at 407 East 116th street. I was sitting at my window studying, and my chair was just about five feet away from where the bomb exploded. In consequence I was thrown down senseless and lay on the floor until a fireman after bursting through the door, roused me, and with the help of my janitress brought me to my senses.

All the windows, gas fixtures, glass in picture frames, curtains inside shutters, carpet, and even my gas stove were totally destroyed. In short, my whole anatomy and humble belongings were almost a total wreck.

When I appeared before the people visiting the Children's Settlement House, they exclaimed, "Why, doctor, you look a sight! What on earth has happened to you?" "Well," said I, "I was bombarded this morning; there are no windows left in my apartments, and with no gas, I have been freezing all night. And the bomb and its explosion have given me a nightmare ever since. My stomach is on strike, and I am nervously shivering still at the thought of another bomb. Now, I do not know where to go for shelter, fearing that another bomb might be thrown in my neighborhood."

This is the moral and physical condition I have been in since January 21. My pecuniary losses are amounting to about \$100, and my physical and moral losses are untold in amount.

Bomb throwing was supposedly confined for the most part to Russia, and one or two other European countries whose people were supposed to have some grievances which nothing but such drastic measures would relieve them of. The manu-

facture, however, of bombs has made its progress with all the ingenuity peculiar to other remarkable inventions of the age. They can be so constructed that they act with the precision of a clock and may be made to go off a certain minute of the night or day. They may be constructed so as to present a harmless appearance, and can be thrown or secreted where they are likely to do the desired damage to both life and property.

A short time since the objects of these destructive missiles were supposed to be kings and other monarchs. Only recently, bomb-throwers made attempts upon the lives of the Emperor of Persia and the President of the Argentine republic. When aimed at crowned heads, some notoriety and publicity are given to the events; but what is most startling at the present time is the growing frequency with which bombs are aimed at the private citizen who may be the object of some personal pick. If the destructive use of the bomb continues to increase within the next ten or twenty years as it has increased within the past five, it will unquestionably create a guerrilla warfare upon our social institutions. Private revenge will take the place of the orderly adjustment by law. Warfare will likely be carried against capitalists and those who are supposed to occupy some superior advantage over their fellowmen, and upon whom their fellowmen are in a large degree dependent for a livelihood. Along with the increased growth of bomb-throwing is the increase in the growth of class hatred, and who shall say where the terror of this new diabolical invention shall end?

The *New York Sun* commenting briefly upon the letter of its correspondent remarks:

The author of this description of the wreck created by the bomb is only one of a large number of persons who have suffered personal injury and loss of property through the operations of miscreants whose activities the police seem unable to prevent. The natural terror in which he lives is shared literally by thousands of men and women who do not know at what moment they may be blown to atoms, maimed, disfigured or rendered homeless. It is not overstating the situation to say that a large portion of the population is and has been for months in a state of high nervous excitement on account of the numerous outrages of this class that have been perpetrated in the city.

It may be assumed that the police are doing the best they can to trace and arrest the criminals responsible for these deeds, but it is unfortunately true that their efforts have not inspired the community with confidence or the bomb throwers with fear. The popular opinion is that the law is powerless to afford protection from certain classes of criminals, and this belief gains some color from the appalling frequency with which so-called "black hand" assaults are reported. This is said while making due allowance for the exaggeration with which the subject has been treated.

New York is not the only city infested by this class of anarchists. They are not only anarchists in the sense that they would overthrow political institutions, but they have respect for neither life nor society. The increase of the evil runs hand in hand with the decline of religion and disrespect for authority. It is one of the signs of the times in which men's selfish natures and evil inclinations will not submit to limitations or restraint. When men act in disregard of human life from motives of revenge, it is only a step which they have to take in acting upon motives of suspicion. The new invention makes it easy for men to escape the

punishment of the law, and the evil grows by what it feeds upon. When the first step is taken, the second step is an easy one. What little conscience such anarchists have is appeased by the thought that there are others like themselves—not a few, but many.

There are now coming to this country, thousands of people from southern Europe whose regard for human life is inspired by fear of the law rather than by any fear of God. The suppressed feelings of an injustice to which they have been subjected finds an outburst after landing in a country which affords them a liberty which they either do not understand or do not appreciate. Bomb throwing may result in an internal social warfare whose horrors have never been known on the battlefields where even barbarous nations have settled their disputes. The "black hand," as the bomb throwing is sometimes styled, is an evil of which heretofore men have little dreamed. This is truly an age of surprises, among which the spirit of terrorism is gaining ground.—JOSEPH M. TANNER.

Indiana Conference.—The Indianapolis *News* of March 9 contains a half column favorable synopsis of a discourse delivered before an audience of 100 people in Indianapolis, Ind., Engineer's Hall, on March 8, by President German E. Ellsworth of the Northern States mission. The meeting was the closing one of two days' session of the southern Indiana conference. The elders had gathered for this purpose, and to plan for their summer campaign in the country districts. President Ellsworth was listened to with great attention while he explained the foundation principles of the gospel as taught by the Latter-day Saints, and gave a very comprehensive outline of the contents of the Book of Mormon, and bore testimony that it is a new witness for the Bible and the divine mission of Jesus Christ. He closed by saying:

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The A. C. McClurg & Co.'s monthly bulletin of new books for March, 1908, contains a half page advertisement of the Book of Mormon, the American volume of Scripture.

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